GOD The FATHER Glorified:

And the worke of mens REDEMPTION, and SALVATION, finiſhed by Jeſus Chriſt on Earth.

OPENED IN A

SERMON

Before the Right Honourable the LORD MAIOR, and the Right Worſhipfull the Sheriffes, *Aldermen*, and *Recorder* of the City of *LONDON*, the ſecond day of the tenth Moneth (called *December*) 1649.

By *Vavaſor Powell*, a willing (though weak) Labourer in Chriſts Vine-yard in *Wales*.

The ſecond Impreſſion.

John 13. 31. *Now is the ſon of man glorified, and God is glorified in him.*

1 Cor. 6. 20. *Te are bought with a price, therefore glorifie God in your body and in your ſpirit, which are Gods.*

Joh. 4. 34. *Ieſus ſaith unto them, my meat is to doe the will of him that ſent me, and to finiſh his worke.*

Mark 13. 34. *Ieſus Chriſt is as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his worke.*

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TO

The Right Honourable, *THOMAS FOOT*,

Lord Maior of the famous City of *LONDON*: Together with the Right Worſhipfull, the *Aldermen* and *Recorder* thereof.

Right honorable, and Right Worſhipfull,

IN this plaine Sermon (*Preached, and publiſhed by your* Call, *and* Command;) *You have preſented unto you the two principallest points in all the Scripture*, viz. *The glorifying of God, and the perfecting and finiſhing of that great, and ever-admired mark of mens* Redemption, *and* Salvation *by Jeſus Chriſt.*

In the former of theſe two, (to wit, in glorifying God) you are to ſtrive to be followers of your Soveraign and Saviour: And in the latter; you are to ſtoop, and ſubmit

2 Pet. 1. 6. Iſa. 35. 2. Phil. 2. 6, 8. Zach. 6. 13. & 9. 11. Col. 3. 11. Col. 1. 19. Eph. 1. 10. Col. 2. 3.

to his Majeſty *and* Excellency, *and to be* humble Seekers, *that you may be* happy ſharers *of this precious price, and purchaſe. He that was a* Sonne, *became a* Servant, *and he that was equall with the higheſt, became inferiour to the loweſt, that God might be exalted, and loſt, undone men redeemed and ſaved. The great buſineſſe acted by Chriſt in time here below, was contrived and agreed upon (between God and Chriſt) before time in* Heaven *above. If you would ſee all in one, and one in all, then caſt your eyes upon Chriſt,* who is all in all, in whom dwelleth all the fulneſſe of the God-head bodily. *What can you think on, ſpeak of, delight in, or deſire to have, but you may finde them in Ieſus Chriſt. If you would know God, as a reconciled God, and as a Father, you may know him, and muſt know him, (for there is no other meanes but in, and through Ieſus Chriſt. If you would goe to God, or have God come to you, there is no other way but by him.*

He

He is that Ladder *that* Jacob *saw, which reached from* Earth *to* Heaven, *upon which the Angels of God* ascended *and* descended. *If you would climbe up this* Ladder, *then must you begin in the lowest steps and staves thereof, even in the sufferings of this sweet Saviour.* Christ crucified *is the first lesson you must learn, and that being well learned, it leads by the haud to all the rest. To see your sins laid on Christ, and your selves virtually in Christ, when he suffered, (as you were in* Adam *when he sinned) is the first sanctifiing, (and soule-satisfying) light.* Gen. 28. 12. with Joh. 1. 51. 1 Cor. 2. 2.

Nothing humbles, nor melts the heart more, then to see the bloudy wounds of this loving Lord: if then you would be penitent pure, self-denying, and weaned from the world *get a sight of Christ upon the crosse, and a feeling of that fellowship between his person, and your persons in his death.* Meditation *upon the intent of Christ in dying, faith to believe the extent of his death to you, and a* feeling Phil. 3. 10

ling of the efficacy of his death in you, will raise up your hearts to a high measure of admiration, estimation and affection of him, and to him. After you have known the death of Christ, and the benefits thereby (viz. the puting away of your sins, making peace between God and your persons, and making sure your salvation) Then consider & study the goodnes of his nature, the goodlines of his person, the greatnes of his love, the freenes and riches of his grace, the sweetnes, and preciousnes of his promises the beauty and comelines of his Church and people, and the transcendency and eternity of his glory. The best next and surest way to become sound and true christians, is to know that Christ hath done all for you and without you and that he must doe all in you and by you. And being true Christians, (which is the wel-being of men) to live on him, and walk to him, who hath given you the name, and the nature, which makes you to be so denominated and accounted,

Heb. 9. 25. Eph. 2. 14. First labor to be Gods sons, and then his publike servants, as Christ was.

Isa. 26. 12. Phil. 2. 12, 13.

accounted. And ſeeing God hath honoured, and glorified his Son after he had finiſhed his work let that encourage you (Honourable Senators) *to go on in the work that God hath called you too: Chriſt hath done, and ſuffered much for you, Oh be you willing to do and to ſuffer for him alſo. Doubtleſs if you owne his* cauſe *and* croſſe *and chooſe his* will, *and doe his* work, *as he hath put* chains *of gold about your necks here, ſo he will put* crowns *of gold upon your heads hereafer. Remember you are Stewards entruſted with your Maſters treaſure, and muſt give an account you know not how ſoone, be ſure therefore you lay out all for your Lords glory, and the good of his Family. Perſevere in the way you have begun, and proſecute the good worke you have entred upon* (*eſpecially your late and excellent Petition,*) *Stand for,* (*and ſtrive together*) *to obtain the pure* Gospel, *to guide mens ſouls in ſpirituall things, and plain* Laws *to di-*

Luke 16. 2, 3, 4.

rect men in civill things. Be for Christ resolutely and for true Christians really: execute justice impartially, regard and relieve the oppressed and needy speedily, and say as Nehemiah *said,* I am doing a great work, why should the worke cease whilst I leave it? *Do not take off your hand from the Lords plough this yeare for this may be the year of* visitation *and the next of* jubilee. *The greatest honour is like to be lost or got this year: the Lord be honoured by you, and honour you in himself. Which is, and shall be the prayers of him that craves pardon for his boldness, rudeness of speech, and for adding one* vie, *which time prevented me then, to deliver.*

Neh. 6.3.

Your Master Christs servant, in his, and your service.

VAVASOR POWELL.

GOD

GOD the FATHER glorified: And the work of mens *Redemption* and *Salvation* finished by JESVS CHRIST on EARTH.

John 17. 4. *I have glorified thee on the earth, I have finished the work which thou gavest me to do.*

THE last Lord's day, Right Honourable and Beloved, you had presented unto you the *Dedication* of Christ (or Christ dedicating himselfe)

By Mr. *Thomas Goodwin.*

ſelfe) to the work of mens *Redemption* and *Salvation*. I have choſen this Text (and I hope by the guidance of Gods ſpirit, it comes in ſeaſonably) to make known the work it ſelfe, even that great work or buſineſſe which Chriſt did (and none elſe could doe) upon earth. Chriſt tells you in this Text what it was, and wherein it did conſiſt.

Before I come to the Text it ſelfe, I muſt firſt acquaint you, how that our bleſſed Lord and Maſter *Jeſus Chriſt*, being to take his leave of his Diſciples, he expreſſes at his departure moſt of his affection to them. As *Joſeph* before he took his leave of his brethren[a], made knowne himſelfe unto them, kiſt them, and wept upon them: So Jeſus Chriſt, he as

[a] Gen. 45. 1. 4. 15.

it

it were gives kisses of love, and shews more expressions of endearednesse, and tendernesse towards his Disciples at the time of his departure from them then he had done before, though hee alwayes loved them; and there were foure speciall expressions of Christs affection then shewed to them.

The first was his carriage, his humble carriage; yee know how he humbled himselfe, to b *wash his Disciples feet:* an expression, and greater expression of humility we have not in the Scripture. And this adds unto it, if you consider the person that did it, and the persons for whom it was done. The person that did it, was c *the King of glory.* The persons for whom it was done, they were *poore Fishermen*; this

b John 13. 12.

c Psal. 24. 7. 9, 10.

is a good example, and it was done that it might be an example for great men, and high Christians, to condiſcend to them of low degree.

The ſecond expreſſion was his heavenly counſell. In the 13, 14, 15, and 16. Chapters, he gives them many ſweet[d] exhortations, many ſpirituall admonitions, many heavenly counſels, and cordiall advices and directions.

The third expreſſion of his affection to them, was his ſoul-ſtaying[e] promiſes; mark how many, and what ſuitable promiſes he makes to them, he ſaith that *he will goe to prepare a place for them, and that hee will come again unto them, and that whatſoever they ſhould aske in his name, hee would doe it: Alſo, that he would pray the Father for the*

ſpirit

d John 13. 14. 17. 19. 34. and Chap. 14. 1. 11. 27, 28. & 15. 8, 9, 10, 12. 17. 20. & 16. 33.

e John 14. 2, 3. 13, 14. 16, 17, 18, 20, 21. 23. 26. 28. & 15. 7. 26. & 16. 7. 23, 24. 26.

ſpirit the Comforter, that he might abide with them. Further, he promiſeth *that they ſhould know that they were in him, and hee in them: and that he would love them, and manifeſt himſelfe unto them,* and fetch them to himſelfe, and take them up into his glory. Theſe together, with many other promiſes, were very powerfull to ſtay the drooping ſpirits, and the ſinking hearts of his Diſciples.

The fourth and laſt expreſſion of Chriſts affection to them was his prayer, and his prayer you have in this Chapter: where you are to conſider,

1. To whom he prayed.
2. For whom he prayed.
3. When he prayed.
4. For what he prayed.
5. How he prayed.

I ſhall only touch theſe

things becauſe they are in the way to the Text.

Firſt, to whom he prayed: He prayed to his Father, and to him only.

Then ſecondly, For whom he prayed, he prayed,

Firſt, for *himſelfe.*

Secondly, for his *Apoſtles.*

Thirdly, for thoſe that *ſhould believe in him.* Firſt for *himſelf* in the 5. verſe of this Chapter; then for the *Apoſtles* in the 9. verſe; then for thoſe that ſhould believe, in the 20. verſe, that's the ſecond thing.

Then thirdly, *when* did he pray this prayer? it was a little before his agony came upon him, a little before *Judas* came to apprehend him, as you ſhall finde in the 3. firſt verſes of the next Chapter, *when Jeſus had ſpoken theſe words, viz.* his

f Chap. 17. v. 1.

Its obſervable that Chriſt, though ſo near to his paſſive obedience and ſufferings, yet did not neglect his active obedience, & that in the midſt of his care for himſelfe, he did not omit to ſhew his care of his Diſciples.

Verſe 1.

his counſels, promiſes and prayers, *hee went forth with his Diſciples over the brooke Kedron*, where was a garden; into which hee entred, &c. whether *Iudas* with his baſe band of men came to apprehend him. Then

Fourthly, you have the matter of his prayer here, or what he prayed for: He prayes for himſelf, thathe might be glorified. He prayes for his people that they might g be *kept from the evil*, *i. e.* the evill of ſinne eſpecially, that they might be *ſanctified* and h *made one*, or *made perfect in one*, and that they might be i with him to behold his glory; theſe are the main things in his prayer.

g Ver. 15.

h Ver. 21. 23.

i Ver. 24.

The fifth and laſt thing conſiderable, is the manner how he did pray. 5.

First, he prayed very familiarly and confidently, he cals God his Father 5 k five times in this one prayer he calls him Father: One while, *Oh Father*, another while, *righteous Father*, another while, , *holy Father*, all words of affection and confidence, and expressing much of the spirit of Sonneship, a good l example for Saints.

Then secondly, as he prayed confidently, so he prayed compendiously. Christs prayer was not a very long prayer; and I confesse this, that I think it to be contrary to the Gospel to make very long prayers: The Scribes and Pharisees are m noted, if not reproved for it: And Christ when he teaches the n Disciples to pray, hee gives them a short forme; *Solomon* also o saith

k Ver. 1. 5. 11. 21. 24, 25.
l See Isa. 63. 16. & 64. 8. Mat. 6. 9. Rom. 8. 15. Gal. 4. 6.
m Mat. 23. 14. *It is true, that Christ did at so much reprove them for the prayers as their hypocritical and ostentation in praying.*
n Mat. 6. 7. 8. 9. &c.

o ſaith, *let thy words be few.* I finde Jeſus Chriſts prayers, the Apoſtles prayers, and the Prophets prayers all to be ſhort. I ſay not but there is a difference between time, and time; occaſion and ocaſion: Againe, I ſay not this to give advantage to graceleſſe men that pray not at all, and condemne others; neither doe I ſay it to take off men from praying, or from being long in prayer whe the Spirit abounds in them. Sometimes people may pray longer then ordinary, as particularly when people ſeek God by faſting.

The third thing in his prayer was this, that he did pray argumentively, he uſed arguments p anſwerable to every petition that he prayed for: not that he needed to uſe ſuch arguments,

o Eccl. 5. 2: *Thou canſt not be too frequent and ſpiritual in prayer, but thou maiſt be too long, and pump in thy own dry heart when the the water of the ſpirit is wanting.*

p Joh. 17. v. 1. 4. 5. 9, 10, 11. 24.

guments , but doubtleſſe to leave it upon record for all believers.

Thus having made way to my Text, you are to conſider it as an argument that Jeſus Chriſt uſed when he prayed, that hee might be glorified; and it may be joyned either to the firſt or 5. verſ. *I have glorified thee upon the earth, I have finiſhed the work which thou gaveſt me to doe, and now O father glorifie thou me*; as if ſo be Chriſt ſhould have ſaid , Father , thou didſt ſend me into the world to glorifie thee , and to work *Redemption*, and purchaſe *Salvation* for as many as thou gaveſt me; theſe things I have done, and now I am upon leaving the world again, and returning to thee, therefore glorifie me at thy *Son*, with that glory which

I apprehend that Chriſt prais here for a double glory, viz. the glory due to him as a Son, which was his naturall and birth-right glory; and the glory due to him for his ſervice as Mediator, v. 1. & 5. *compared together.*

I had with thee before the world was; also glorifie me as a Mediator. *Righteous Father*, I desire thee to consider that I doe not aske any thing that is unreasonable; for seeing I have glorified thee upon *Earth*, glorifie thou me in *Heaven:* Seeing also I have finished the work thou gauest me to doe, glorifie me thy Son with thy selfe.

The Text plainly divided.

The words contain in them three things.

1. *First*, what Christs great businesse and worke, upon earth was, to wit, to glorifie God his Father, and to work the work of mens *redemption* and *salvation.*

2. Then secondly, you have in the Text, the accomplishment of this businesse and worke of his, in these words, *I have finished the worke which thou*

thou gaveſt me to do.

Then thirdly, the motive that moved Jeſus Chriſt to do this worke, and theſe are two.

1. 1. becauſe it was his Father worke; ſo much is included in

2. the Text. 2. Becauſe his Father gave him this worke to do; this is expreſſed, *the work which thou gaveſt me to do.*

There be but two things in the Text to be opened and explained, and then I come to the Doctrine.

The two difficulties in the Text explained.

Q. The firſt is this, *How doth it appeare, that this worke ſpoken of by Jeſus Chriſt, was the work of mens* Redemption, *and the worke of mens ſalvation?*

A. By comparing it with other Scriptures, and we have ſeverall other Scriptures, that ſpeake of this worke of redemption and ſalvation, as

Hab. I.

Hab. 1.5. *I will worke a worke in your dayes, which ye will not believe though it be told you.* If you compare this with *Acts* 13. 41. you will find it to be the work of Redemption and Salvation; this is that work, or the work, the τὸ ἔργον, the maine and chiefe worke that Chriſt was to do, and this worke he cals his Fathers work, in *Iohn* 4.34. *My meat and drinke is to do the will of him that ſent me, and to finiſh his worke.*

Obj. *But there are many works of Chriſt ſpoken of in he Goſpell, as his work of miracles, his worke of preaching, and the like.*

A. It is true, the working of miracles, and of preaching, were the workes of Chriſt, and diſtinct works; but thoſe were comprehended (as afterwards I ſhall ſhew) in that of

Math. 11. 2 & 13. 54. John 5. 20. & 10. 25. 32. 37, 38.

of glorifying God, and carrying on mens Redemption.

2. The second thing here is, *How could Christ say he had finished the worke, seeing he had not yet suffered? surely the worke of mens Redemption, and the work of Salvation was not finished, till Christ had suffered; how then saith Christ here, I have finished the worke.*

A. 1. I shall cleer that by another Text, which is in the 2d of *Timothy* the 4th and the 7th, where *Paul* saith, *I have finished my course*; and yet you know *Paul* was not dead then, he did live peradventure some years after that; at least he did live some what longer, and did some service afterwards, though he saith, *He had finished his course.* 2 The word that is in the Greek (for it is but one)

and

and tranſlated, *I have finiſhed*, it ſignifies not only perfecting of a work, but it ſignifies a going on with a work, alſo it ſignifies to offer, conſecrate, and ſacrifice; yea it ſignifies a going through with a work, though it be not finiſhed; The ſame word that Chriſt uſeth here, *Paul* uſed (though it is not in the ſame tenſe) and doubtleſſe the meaning of it is this, that Jeſus Chriſt he had undertaken and proceeded very far in the worke of mans redemption, and in the work of ſalvation; he had alſo reſolved fully that he would not lay aſide that work, till hee had perfectly compleated it, and ſo you are to underſtand it; as oftimes men uſe to ſpeak when they purchaſe a thing that they have bought it, and ended

q Joh. 17. 4. ἐτελείωσα 2 Tim. 4. 7. τε τελεχα.

ed that bargain, though they have not paid for it.

Now having opened the words, take notice of this ſpeciall and ſpirituall obſervation from them.

Doct. *To glorifie God, and to work the work of mens redemption and ſalvation, was the buſineſſe of Ieſus Chriſt upon earth, and this buſineſſe he hath finiſhed.*

Beloved, I know not any ſubject in all the word of God, that is ſo neceſſary to be ſpoken of as this ſubject is, the *glory of God*, the *worke of Redemption*, and the *worke of Salvation*; every man is concerned therein, and it behoves every man to know this truth, not only Magiſtrates, but alſo other people; yea, every man that hath a ſoule, he ought to be acquainted with this truth

and

and doctrine. To proceed herein,

I ſhall firſt *prove* this Doctrine to you by the Scriptures.

Secondly, *cleare* it and explain it.

Thirdly, give you ſome *reaſons* to confirme it, and teach you what *uſes* you are to make of it.

For the *proofe* of this Doctrine, that the work of Jeſus Chriſt upon earth was to glorifie his Father, and work the work of mans redemption and ſalvation, and this he hath finiſhed.

There are two things to be proved.

Firſt, That to glorifie God was his work; for this take one Text in the 7. of *John*, verſe 18. *Hee that ſpeaketh of himſelfe*

ſeeketh his own glory; but *he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.* Here Jeſus Chriſt tells you, that he did ſeeke the glory of him that ſent him, which was God the Father.

Then to prove that he hath wrought mans *Redemption*; you have a Text in the firſt of *Luke*, 1. verſe 69. 70. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people.* Mark, he ſaith he *hath redeemed them*, though they were not as yet actually redeemed, *and hath raiſed up for us a horne of ſalvation out of the houſe of his ſervant* David. He ſpeaks here of Jeſus Chriſt that was the ſtrength of ſalvation, or one that was to work it by power and might, and therefore called

Luk. 1. 69. 70.

led here the horn of ſalvation.

Then to prove that Jeſus Chriſt came to ſave, or to worke mens ſalvation: that you have in the 18. of *Matthew*, the 11. *I came* (ſaith he) *to ſeeke and to ſave that which was loſt*; and, Mat. 18. 11.

Secondly, That the worke is finiſhed, the text it ſelfe is ſufficient for it. You have alſo other texts, where he ſaith that it is finiſhed. As in the 19. of *Iohn* he ſaith theſe words, *It is finiſhed.* What is finiſhed? Why all the Prophecies concerning me are now finiſhed, the worke of mans redemption is now finiſhed. When he was upon the Croſſe; Chriſt aſſerts this truth, that all was finiſhed. John 19 30.

Now having proved the Doctrine, I ſhall in the next place

come to cleere it, and for the cleering of it, reſolve theſe three queſtions.

Firſt, what it is to glorifie God.

Secondly, How did Ieſus Chriſt glorifie God?

Thirdly, How did Chriſt finiſh the worke of mens redemption, and the worke of mens ſalvation? theſe are the three things to be opened.

hat it is glorifie od? Q. Firſt, *What it is to glorifie God?*

xod. 15. *A.* You muſt conſider that

ſa. 25. the Scriptures, ſpeake of this under ſeverall words, and notions; as ſometimes it is to (*r*) exalt the Lord, ſometimes it is to (*ſ*) magnifie him, ſometimes it is to (*t*) honour him, ſometimes it is to (*u*) extoll and advance him, and all theſe words they are ſynonima's, and

) Pſal. 3. uke 1. 5.

) 1 Tim. 17. eb. 7.

) Pſa. 2. 1. an. 4. 7.

of

of the ſame nature and ſignification, and hold forth the ſame truth to us.

But to anſwer it more particularly, to glorifie God is this, *it is to ſet forth God in all his excellencies*, or to make known God in all that he is, and to acknowledge him in all that he doth, this I ſay is to glorifie God, to *ſet forth God in all his excellencies*, thus did the Lord Jeſus Chriſt doe, none did ever ſet out God, like unto Jeſus Chriſt; God was never ſeen in any man, as he was ſeen in Chriſt, neither in any mans perſon, nor in any mans doctrine, nor in any mans words or works; And therefore it is ſaid in the firſt of *Iohn*, the eighteenth verſe, *That the onely begotten ſonne, who is in the boſome of the Father, he hath de-* John 1. 18.

ohn 17. 6.

clared him. And in this 17. Chapter and the twenty ſixth verſe, ſaith Jeſus Chriſt, *I have declared unto them thy name, and I will declare it, that the Love wherewith thou haſt loved me, may be in them, and I in them. I have declared unto them thy name*, If you aske me what is meant there by *Name*? I anſwer, *Name*, it is taken variouſly in Scripture, ſometimes for perſon. (x) *There is no other name given under heaven whereby wee muſt be ſaved, i. e.* no other perſon. Beſides, Chriſts name is alſo ſometimes taken for (y) Gods attributes, as his *wiſdome, mercy, goodneſſe, power*, and it is taken alſo for *glory* and *excellency*, and here peradventure may be meant all theſe. I have declared unto them, Oh Lord, thy *being*, thy *power*, thy *properties*,

x) Acts . 12.

y) Exod. . 18. & o. 7. & 3. 19. ſal. 8. 1.

perties, thy *grace*, thy *goodnes*, thy *excellency*, and thy *glory*, I have declared all theſe unto my people in the world. And ſo we have the word *Name* in 76. *Pſal.* verſe 1. *In Judah is God knowne, his name is great in Iſrael*, that is, his power is great, his glory is great, his renowne, and dignity is great in Iſrael; amongſt his own people of any other, there the *Lord* is more ſpecially preſent, and more clearely knowne; So the Lord in the 23. of *Exodus*, and the 21. verſe, bids the Iſraelites *feare the Angel that he ſent before them, beware of him* (ſaith he) *and obey his voyce, provoke him not, for he will not pardon your tranſgreſſion*, for my *Name* is in him. This Angel was *Chriſt*, this *name* that was in him, was his fathers *honour*, *power*, and

Pſal. 76. 1.

Exod. 23. 21.

glory: well, thus you heare the firſt thing opened.

Q. The ſecond thing to be opened is this, *How did Jeſus Chriſt glorifie his father, or glorifie God:* For he ſaith, *I have glorified thee upon earth?*

How Chriſt glorified God?

Anſ. Three wayes Jeſus Chriſt glorified him upon earth, (for thats the thing I am to ſpeake of, and not how he glorifies him in heaven,) I ſay three wayes, he glorified him, *negatively*, *poſitively*, and *paſſively*.

Firſt negatively, Jeſus Chriſt did glorifie his father, theſe two wayes, negatively.

1. In that he did not ſinne, for as ſinne is (*z*) a diſhonour unto God, ſo non-ſinning is an honour unto God. Jeſus Chriſt did glorifie his father very much, in this, he did never

(*z*) Rom. 2. 23.

ver ſinne againſt him; no, he did never commit the leaſt evill. The Apoſtle *Peter* (*a*) ſaith, *he did no ſinne, neither was there guile found in his mouth*, not the leaſt fraud, not the leaſt vaine word, not the leaſt hypocriſie found in Jeſus Chriſt, and this did tend much to glorifie God his father.

I. *Chriſt did not ſin.*

(*a*) 1 Pet. 2. 21.

2. Jeſus Chriſt did glorifie his father negatively, thus, by denying himſelfe, by not ſeeking himſelfe, and this is a ſpeciall way to glorifie God, and this ſpeciall way did Chriſt glorifie him, as you may finde in the eigth of *Joh.*, and the fifty verſe. *I ſeeke not my own glory, there is one that ſeeketh and judgeth*: here he denies his own glory. So you finde when the people would have made him a King, he (*b*) would not be made a

2. *Chriſt did not ſeek himſelfe.*

Joh. 8. 50.

(*b*) Joh. 6. 15.

a King, he knew that his father was God and King, and he did deny himselfe, and this did tend much to the glory of God. As a child when he is bare-headed and silent before his father, when he reverenceth and respects his Father, and does nothing but what hee commands, and seeks nothing but what he gives him, you know the child thereby honours his Father: thus did the Lord Jesus Christ doe, and thats the first way negatively.

Vide Heb. 5. 5.

Second way.

I. *Christ glorified his Father, by his words, by his* preaching.

The second way he glorified God, was *positively*, and this he did also two wayes. By his words, and by his works. First by his words, namely by his preaching, by his praying, and by his confession; he did glorifie God mightily, by his preaching, when the people heard

heard him, *they wondered at the gracious words that proceeded out of his mouth, and* its said he (or God in him) (c) *was glorified of all.* Then by his prayer he glorified God. (d) *Glorifie thy name,* in one place, *and not my will but thine,* in another place; thus his prayer tended to glorifie God. His confession also did glorifie him, (f) *My Father* (saith he) *is greater then I,* (g) againe, *I can doe nothing of my selfe, but the workes that my Father doth, these doe I*; thus by his words he glorified him. Then by his *workes* he did glorifie God very much, and I pray note this, that when Christ wrought miracles by the power of his Father, the people did wonder, and give glory to God. You have this eight times at least in the New Testament,

(c) Luk. 4. 15. *By his* Prayer.
(d) Joh. 12. 28.
(e) Mat. 26. 39. *By his* confession.
(f) John 10. 29. *and* 14. 28.
(g) John 5. 19. 30.

2.

ſtament, I ſhall onely give you two texts (*h*), the firſt is in the ninth of *Matthew* the eigth verſe; *when the multitude ſaw it, they marvelled, and glorified God.* So when they ſaw how Chriſt cured the man ſick of the Palſie, its ſaid they glorified God. Theſe great and mighty workes that Jeſus Chriſt did upon earth, they had a tendency in them to exalt, and glorifie the Lord, and this is the ſecond way Jeſus Chriſt glorified his Father.

(*h*) Matt. 9.8. & 15. 31. Mark 2. 12. Luke. 7. 16. & 13. 13. & 17. 15. & 23 47.

Third way.

Chriſt glorified his Father by his ſufferings.

John 13. 31.

The third way was *paſſively*, that is, by his *ſufferings*, Chriſt glorified his Father, I ſay, he glorified him by his *ſufferings*, as much as any way elſe, and therefore ſaith Chriſt in the 13. of *Iohn*, the 31th. verſe, *Now is the Sonne of man glorifi ed, and God is glorifi d in him,* when

when was that *now* ? then when Chriſt was going to ſuffer, in the ſufferings of Ieſus Chriſt , his Father was very much glorified.

Obj. I, But you will ſay, Sir, how was the Father glorified in Chriſts ſufferings , one would thinke that the Father ſhould be rather diſhonoured then glorified thereby , in ſuffering his Sonne to fall into the hands of ſuch cruell enemies, as the Jewes and Heathens were to God , we cannot ſee how this did tend to the glory of God ?

Anſ. I anſwer, it tended to the glory of God thus, 1. By Chriſts patience under his ſufferings, to ſee Chriſt ſo patient, under ſuch a great meaſure, and

By his patient ſufferings.

and ſo heavie a weight of affliction, this glorified God very much; he did not ſo much as (*i*) open his mouth, to complaine of his condition, not of his enemies cruelty; as the young men in (*k*) *Daniel*, when they were caſt into the fiery Furnace, they acknowledged the onely true God, and they would owne no other, alſo they would not be freed, if they might not be freed without ſinne: ſo Jeſus Chriſt would goe through the worke of his father, and glorifie him, as the expreſſion is, even *in the fire*, even in the fire of affliction, yea, in the Furnace of affliction.

(*i*) Eſa. 53. 7.

(*k*) Dan. 3.

Eſa. 24. 15.

Secondly, Chriſt glorified his father in this, when he was deliverin g up the Ghoſt, *The vaile of the Temple was rent in twaine*

Mar. 27. 51.

twaine, and the earth did quake: Yea, the heathens ſaid, when they ſaw this, *that either the God of nature was now dying, or elſe that the end of the world was come upon them.* This rended much to the glorifying of God; the Jewes and Gentiles that would never glorifie him before theſe ſufferings of Chriſt, and this act of his death; yet doubtleſſe, this, did worke upon them. As you know when a *Comedy* is played, people are not ſo ſeriouſly and deeply affected, as when a *Tragedy* is acted: ſo when Jeſus Chriſt was upon the earth; they were not ſo much affected with him, neither did they ſo much glorifie God in him: but when he was acting this *Tragicall part*, or his *ſufferings*, doubtleſſe then many of the Jewes were convinced;

convinced; and thats the meaning of that text, in the 12. of *Iohn* the 32. *When the Son of man is lifted up, he shall draw all men (or many) unto him, this speaks he of his death*; when Christ was exalted upon the Crosse, many were perswaded that this was the Son of God. *Truly*, say they, *this was the Sonne of God.* And againe Christ saith in the 12th. of *Iohn*, ver. 24. *Except a corne of wheat fall into the ground and dye, it cannot bring forth.* Shewing, that except Jesus Christ, that was that corne of wheat, should dye and suffer, there should little profit come unto men, and little glory unto God. And thus is the next question answered, how Jesus Christ glorified his father, first negatively, by not sinning, and not seeking himself. Se-

John 12. 32.

Joh. 12. 24.

Secondly, *poſitively* by his word, and works.

Thirdly *paſsively* by his ſufferings.

The next, and the laſt queſtion for the cleering of the text is this;

Q. *How did Ieſus Chriſt finiſh the worke of mens redemption, the worke of mens ſalvation?*

Anſ. I beſeech you ſtirre up your ſelves, and hearken unto this, Jeſus Chriſt did finiſh the work of mens redemption, and the worke of mens ſalvation three wayes.

The firſt way Chriſt wrought mens Redemption and ſalvation.

Firſt, the firſt way was this, by putting himſelfe into mans condition, thats the firſt; Jeſus Chriſt he did put himſelfe into the ſtate, and condition of men, he comes from Heaven, and takes up mans nature, he appeares in mans fleſh, and un-

dergoes the ſtate and condition of men, (yea ſinfull men) and if you conſider but what the ſcripture ſpeaks of this, it will be a great encouragement for you to look for ſalvation through Jeſus Chriſt. Conſider Chriſt therefore two wayes, Firſt, as a *Mediator*, and ſecondly as a *Surety*. As a *Mediator*, He is ſaid to be Mediator of the New Teſtament, *There is one Mediator between God and man, the man Chriſt Jeſus*, 1 Tim. 2. 4. There was but one mediator between God, and men, from eternity. Its true, *Moſes* was a typicall mediator; but there was no reall and true *Mediatour* ſave Jeſus Chriſt only; And as the Apoſtle ſaith in the third of the *Galathians* the 20. verſe *Now a Mediatour* (marke this) *Is not a Mediatr of one, but God is one*, what

Chriſt conſidered as a Mediator.

1 Tim. 2. 4.

Gal. 3. 20.

what is the meaning of that? The meaning is, that Chriſt was not a Mediator of *one Covenant*, that is of the *Covenant of workes only*, but a Mediator of the Covenant of grace alſo: Or thus, Chriſt was a *Mediator* betweene one, and not as a *dayes man*, or Mediator among men; for we never uſe a *Mediator* to reconcile a man to himſelfe, but a dayes-man goes to reconcile two that are at variance: But Jeſus Chriſt was a *Mediator* of one, that is, he that was offended; and he that was *Mediator* to *mediate* for the offence, and to reconcile man unto himſelfe in one perſon. Was one and the ſame God the ſame God? That I may cleere this a little unto you, conſider what the word Mediator ſignifies.

(m) μεσίτης.

The greek word for a (m) *Mediator*, ſignifies as much as this, *one that puts himſelfe, as it were, between an offending and offended party* (yet not without a *Call*) to reconcile them, and being an indifferent perſon, and diſpoſed to either party: thus was Jeſus Chriſt, only Chriſt had ſomewhat more to make him a Mediator, then Mediators among men have; to wit, he was not onely called to be a Mediator, but he was made a Mediator by (n) *Oath*, to declare that he was to doe right between *God* and men, to give God his due, and not to undoe poore man. So thus you hear that Ieſus Chriſt became a Mediator, *a midler*, or *middle perſon*, between God and man.

(n) Heb. 7. 20.

Now in the next place I ſhall ſhew you how Chriſt is a

Surety.

ſurety. He is made ſaith the Apoſtle (in the 7 h. of the *Hebr.* the 22. verſe) *A Surety of a better teſtament*, A Surety *quaſi* Sure tye, not an uncertaine tye, but a ſure-tye, a tye that can never be broken. Indeed the tye that was between God, and man in his *Innocency*, was a tye that was to be broken and untyed, but this is a ſure-tye, when God deales with men in Chriſt, he deale s with them in a ſure way; and the word *ſurety* in the (*o*) Greek comes of a verb that ſignifies to draw neer, for a ſurety is very neere to a debtor, becauſe he is joyned to him in the ſame *bond* and *obligation*; ſo commonly he that is ſurety for another, is neer to him either in *relation*, or *habitation*. Jeſus Chriſt he was neer,

Chriſt conſidered as a ſurety. Heb. 7. 22.

(*o*) ὁ ἔγγυος, ab ἐγγίζω, appropinquo.

he came neere unto man, he came neere also unto mans nature, for he (*p*) tooke mans nature upon him; he came neere to mans sinne, for he (*q*) bore mans sinne upon him; this *surely* was very neer indeed; yea, you shall finde that he was so neere, that by two expressions in the Scripture, you would think Iesus Christ to be the very sinner: *Marke*, the one is in 2 *Cor.* 5. 21. *He was made* (saith the Apostle) *sinne for us.* He saith not, that he was counted a sinner for us, but he was made sinne in the very abstract. It is more then if he had said, he was accounted or made a sinner for us; for he had indeed more then the sinnes of *one* or *thousands*, yea, or *millions* upon him. Another expression you have

(*p*) Heb. 2. 16.

(*q*) 1 Pet. 2. 24.

2 Cor. 5. 21.

have in the third of the *Galathians*, *verſe* 13. where the Apoſtle ſaith, that *Chriſt was made a curſe for us*, for it is written, *Curſed is every one that hangeth on a tree.* He ſaith not, Chriſt was made accurſed for us, but *a curſe for us.* Gal. 3. 13.

Oh here was love, that Chriſt came from the boſome of the Father, and tooke upon him mans feeble nature; yea, he tooke upon him alſo the burden of mans ſinne, the debt that man owed to God, and came in mans ſtead, to ſatisfie it, and was content that his Father ſhould deale with him as if he had been the *ſinner*; yea, he puts the *ſinner* out of the roome, and he comes into the roome himſelfe, he blots out, and cancels the name of the poore debtor, that was

bound in this bond of the Law to God, and he puts himſelfe in the bond, in the ſtead of him: onely here was the difference between Chriſt and another ſurety; another *ſurety*, (or a ſurety amongſt men) comes in by the by, and is not content to be the *principall*; but here Ieſus Chriſt becomes (though not by deſert, yet by *conſent the principal*) & takes upon himſelf the debt; he doth not ſay, *Debtor* doe thou thy beſt, and I will doe the reſt, no, he ſaith rather thus, *poore diſtreſſed debtor*, I come to take thy debt upon me, and to ingage my ſelfe in thy ſtead to my Father, I'le take the Law, and the Curſe, and thy ſinne upon me, and I'le ſee whether I can goe through the buſineſſe, which thou canſt not; thus doth the Lord

Lord Ieſus Chriſt doe; that is the firſt thing, he puts himſelfe into mans ſtead and condition.

Chriſt conquered the obſtructors and enemies of mens Redemption *and* ſalvation.

The ſecond thing that Ieſus Chriſt did, was to conquer and remove all mans enemies, that hindered mans *redemption* and *ſalvation*. I ſhall name ſome ſix enemies that did hinder mens *redemption* and *ſalvation*, and ſhew you how Ieſus Chriſt did conquer and remove them all.

The firſt enemy (I beſeech you note it) was mans owne ſinne; ſinne is the (*a*) cauſe of death, and man ſhould never have dyed, had not man ſinned; now ſinne did interpoſe, and intervene betweene God and man, and ſo did ſhut the doore of Gods mercy and grace, that man ſhould not come

(*a*) Rom. 5. 12.

come in. But Ieſus Chriſt hee comes and takes hold upon this enemie of mankinde, *ſinne*, and ſaith, *ſinne*, well, thou and I muſt haue a ſingle bout concerning theſe mens *redemption* and *ſalvation*; thou wouldeſt hinder men from being ſaved, I would have them ſaved; thou wouldeſt ſhut the doore of my Fathers grace and glory from theſe men, and I would have it open; now I would try whether thou be ſtronger to keep them from glory, or I to bring them to glory; upon this, ſinne comes with all its number, calls in all its forces, yea all the ſinnes that have been committed, or ſhall be committed, from *Adams* time to the day of the *reſurrection*; all theſe ſinnes, I meane the *ſinnes*

of

of thoſe that ſhall be ſaved, they came in together, and in heaps upon the Lord Jeſus Chriſt. Nay more (my beloved) God the Father, when he ſaw that his Sonne would needs undertake for mankinde, to ſave mankinde, he gathers all the ſinnes that were committed, or to be committed by any forementioned againſt him, and layes them upon the ſhoulders of his Sonne, and did (as I may ſpeake with reverence) ſay thus to his *Sonne*, *Well my Sonne*, ſeeing thou haſt ſo much delight in the ſonnes and daughters of men, ſeeing thou wilt have them ſaved, and not damned, ſeeing thou wilt undergoe what is due to their ſinnes, ſince thou wilt be ſurety for them, I muſt reckon with thee, if thou wilt undergoe

goe the ſorrow, ſhame, and miſery that is due to their ſinnes, (I had rather take thy word, and have thee to ſatisfie me) yet looke thou to it, for all the ſinnes of thoſe that thou art willing to ſave thou muſt beare them, and ſatisfie for them, for I intend not to reckon any more with ſuch ſinners, but I will put all upon thy *ſcore* and *account*. Now Jeſus Chriſt might anſwer his Father thus, O Father, ſuch is my love, ſuch is my delight, and ſuch is my pity towards the Sonnes of men, that I had rather undergoe ten thouſand times ſo many ſinnes, yea, ten thouſand thouſand times ſo many ſufferings for ſinne, then that theſe poore ſoules ſhould be damned: Now therefore Father bring all thy bills in, and let

The great willingneſſe of Chriſt to ſuffer for mens ſinnes, Pſal. 40.7. Heb. 10.9.

let me see what these poore souls owe thee; for I am resolved I will satisfie for them all, or let me die eternally, or perish for ever. Upon this, God the father brings all mens sins (*i.e.* all mens sins that believe) & layes them upon Jesus Christ, and *Christ* having satisfied for them, he removes them out of the way, and this is called a (*a*) *finishing of transgression*, (*b*) *and making an end of sin*; and in another place, *taking away, or putting away of sin*, Heb. 2. 26. (far enough out of mens sight and reach) and this was typed out by (*c*) the Scapegoate under the Law. Observe this, that all the sin that God did intend to pardon, or ever will pardon, they were once laid (*d*) upon Christ, and are now done away perfectly, and never to be imputed either

(*a*) Dan. 9. 24.
(*b*) Joh. 1. 29.
(*c*) Levit. 16. 8, 9, 10. 26.
(*d*) Esa. 53. 6. *God made them to meet upon him.*

ther to him or any of his.

Gods juſtice till it was ſatisfyed, was a bar in the way of mens ſalvation.

The ſecond enemy was Gods juſtice; juſtice in God muſt be ſatisfied, or elſe there was no ſalvation to be expected or obtained; now Jeſus Chriſt (ſince he had undertooke it) muſt be a full ſatisfaction unto his Fathers juſtice, before he himſelfe or any ſinner could be diſcharged or ſaved; but as ſoone as Chriſt had given ſatisfaction unto his Father, you ſhall ſee *how juſtice and mercy*, or *righteouſneſſe and peace kiſſed each other*. That theſe like the (*f*) two *Cherubims with their wings and faces*) did looke one towards another. You have another excellent type of this, in that booke of *Exodus*, the 28. *chap.* and the 29. *verſe*, *And Aaron ſhall bear the names of the children of Iſrael,*

Pſa. 85. 10.

(*f*) Exo. 25. 20. Exod. 28. 29.

el, in the breſt plate of judgement, and thou ſhalt put on the breſt-plate, the judgement of Urim and Thummim, &c. This *Urim* and *Thummim*, the one did ſignifie, (it is probable,) the Prophe-ticall Office of Chriſt, and the other the Prieſtly Office of Chriſt; *Urim* and *Thummim* ſignifies in the Hebrew, Lights and Perfection. There was aboundance of *light* in Chriſt, as a *Prophet*; abundance of *perfection* in Chriſt, as a *Prieſt*. And this I would have you note, *as the Prieſt bore the judge-ment of the children of Iſrael*, ſo Chriſt bore the judgement of his people. Now when juſtice was alſo ſatisfied, and even God the Father, to ſpeak with reverence, had no more juſtice left in himſelfe againſt ſuch men; but what he brought out

againſt

againſt Chriſt; and when he had brought all his juſtice out, as you know when a man ſtands at the barre, either to be *judged* or *juſtified*, they will bring in all the matters, bills, and evidences, that may be found, or can be brought againſt ſuch a man; and when you ſee ſuch a one cleared, after all the *indictments* that were brought in againſt him, ſurely you will ſay nothing can be laid to ſuch a mans charge: thus (as we may ſay) the Lords *Statutes* and *Bills* were brought in againſt the Lord Jeſus Chriſt, yet he did give perfect ſatisfaction to the juſtice of God, before ever he could be freed from that which was laid to his charge.

The law hindered mens Redemption *and* Salvation.

A third enemy (that ſtood up againſt mens *redemption* and

ſalvation

salvation which Jesus Christ hath conquered, and taken out of the way) was not the *Law* (note that these two are distinct things) for the Law of God, and justice, they differ as much, as justice in a Judge, and the Law by which he judgeth. *Justice* in a Judge, is not the Law; though he is to execute justice according to the Law; now the Law of God came in against Christ, when Christ was to suffer, and the Law said, well, I must have obedience, saies the Law; Thou shalt, saith Christ; I must have perfect obedience saies the Law; Thou shalt, saith Christ; I must have perpetuall obedience, saith the Law; Thou shalt, saith Christ; I must have such obedience, that I must be fully satisfied,

that there be nothing in me, but must be fulfilled; Thou shalt, saith Christ. Now, when Jesus Christ had given to the Law its demands, and had fulfilled the Law by his *active* and *passive* obedience, and yeelded obedience in stead of man, and paid for mans disobedience too, he takes hold upon the *Law*, and saith to the *Law*; Now *Law*, be sure thou never comest against any of mine hereafter; come not and charge those that are mine with the debt I have already paid; Law, have thou nothing to doe to apprehend any of them that are my members, they are free men; now Law, see that thou intrude not into the consciences of any of my people; for as thou didst exact from me, so I require of

thee that thou trouble not any of mine. Thus Chriſt having fulfilled the Law, becomes the *end of the Law, for righteouſneſs to every one that believeth.* By the end of the Law; I meane the perfect end of it, or the end of it as it was a Covenant of workes; (*e*) requiring obedience upon paine of death and damnation. Thus when Chriſt had perfectly accompliſhed and fulfilled the Law, the Law was laid up in Chriſt, as *the Tables and Teſtimony were put into the Arke*, which ſignified Chriſt; the Law being fulfilled and accompliſhed by Chriſt, it was to continue no longer in force againſt ſuch as ſhould believe in him, and now men are to receive the Law as handed out to them by Jeſus Chriſt, and not to look

(*e*) Rom. 10. 4. *Finis perficiens non interficiens.*

Exod. 25. 16 Heb. 9. 4.

1 Cor. 9. 21.

upon it as a Covenant of works, and as it was handed and delivered by God to *Moſes*, and by *Moſes*, to the children of *Iſrael*. Well, this is the next thing, the Law is taken out of the way.

The fourth enemy that ſtood up to plead againſt a poore ſinner, and his *redemption* and *ſalvation*, was Satan; Satan ſtands up *as the Philiſtim did*; and ſaid, who is the man, that will redeeme theſe ſoules that are in my ſnare, and in my power? am not I God of all the earth? who ſhall deliver them out of my hands? Theſe great, high, and big words, like the words of the King of *Aſſyria*, were enough to terrifie and diſmay weake men: But the Lyon of the Tribe of *Iudah*, he comes (as *David* againſt

againſt the *Philiſtim*) and ſayes to him, thou Satan, that haſt defied the Armies of *Iſrael*, and haſt caſt the Gantlet to all, and dareſt any man to fight with thee, and reſcue ſinfull men out of thy hands; I will try thy power, and pull down thy pride, ſayes Chriſt; hereupon, Jeſus Chriſt comes, and hath a ſingle duell with him, and the iſſue thereof was, that Satan wounded the heele of Chriſt, and Chriſt wounded his head, according to that ſaying, *He ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.* That is, Satan ſhould have power againſt Chriſts body, to overcome it, and Chriſt ſhould deſtroy his power. Therefore ſaith Chriſt, *Iohn* 12. 31. *the Prince of this world ſhall be caſt out.* So that now Satans

Gen. 3 15.

Joh. 12. 31.

power is already taken away; the Devill may challenge a right to many of Christs servants, till they are called, converted, and brought from under his power; but alas! it is but an usurped right, as a man that layes claime to a childes inheritance, when he is in his nonage, when the child is not able, as yet, to maintaine his right; so Satan layes claime to the soule, of a poore sinner, as long as he is in his nonage, till he comes to believe; but when a soule comes to the yeares of *understanding*, *regeneration*, and *adoption*, then will he know that Satan hath nothing to doe to hinder his salvation, and this is the fourth enemy to mens *redemption* and *salvation*.

The fifth enemy that stood up

up againſt mens *Redemption* and *Salvation* was the world; All the powers of the world they gathered together to hinder this worke; Firſt the Jewes (though they did not thinke it) gathered themſelves together, to hinder this worke of mens redemption; Alſo the Heathens conſulted and concurred herein, yet all could not doe, but Chriſt tells and aſſures his Diſciples in the 16. of *Iohn* verſe 33. *That he had overcome the world*, ſo that all the *ſnares*, in the world, all the *temptations*, all the pleaſures, all the *deluſions*, all the things in the world, and all the *men* in the world could not hinder mens *redemption* and *ſalvation*, but Jeſus Chriſt overcame them all; *be therefore of good cheare*, for here is ground of comfort to ſinners, and Saints. D 4 Then

I. Acts 4. 26, 27. John 16 33.

Then the ſixt and laſt enemy that Jeſus Chriſt hath overcome, was death and hell; death you know is called the *King of terrors*, and there had need ſome great King come to overcome this King; therefore Jeſus Chriſt comes and undertakes and effects this worke, therefore *Paul* could ſay, (when he ſpake of the reſurrection of Chriſt) *oh death where is thy ſting, oh hell* (or grave) *where is thy victory?* death, come out, and let me ſee what thou canſt ſay againſt me, or believers? hath not my Lord Chriſt conquered, and taken away both the power and ſting of death and hell? they may feare believers with their ghaſtly lookes; but death is but a bed to believers, it is but as a darke doore out of the roome

Job. 18. 14.

1 Cor. 15. 15.

Satan hath the power of death, and ſin is the ſting of death, but Chriſt hath overcome both. 1. b. 2. 14. Cor. 15. 6.

roome of grace into the roome of glory, out of the ſpirituall preſence of Chriſt, into the glorious preſence of Chriſt. Thus I have opened the ſecond way, how Jeſus Chriſt finiſhed the worke of mens *redemption* and *ſalvation*; one way was by putting himſelfe into their roome and places; And then ſecondly, by removing, and conquering what was in the way to hinder mens redemption, and mens ſalvation.

Thirdly.

And then thirdly, and laſtly, by purchaſing both the perſons and portions of men; or the men, and their glory. Now Chriſt did not onely (remember this) remove ſinne, make ſatisfaction unto Juſtice, fulfill the Law, overcome Satan, overthrow the world, and

Believers and their inheritance were purchaſed with an honourable and precious price.

and conquer death and hell, but he did alſo purchaſe mens perſons, and mens portions.

Firſt, he did purchaſe mens perſons, as the Apoſtle ſaith in the firſt of the *Corinthians*, the 6. and the laſt, *Yee are bought with a price* (*l*), *or with an honourable price*, (as the word ſignifies) to wit, (*m*) *with the precious bloud of Chriſt*. The Lord Jeſus hath bought the very haires of your heads, you that are believers, or will believe, I ſay unto you, there is not a haire of your head falls to the ground, but Chriſt hath bought it: Marke that expreſſion of the Apoſtle, *who loved* (*meaning Chriſt*) *the Church, and* (*n*) *gave himſelfe for it*; this doubtleſſe, was typed out in (*o*) *Jacob*, who bought his wife *Rachell* with fourteen yeares hard

(*l*) 1 Cor. 6. 20.

(*m*) 1 Pet. 1. 19.

(*n*) Eph. 5.

(*o*) Gen. 29 20. 27, 28.

hard ſervice. And (*p*) *David*, who bought his wife with a *hundred of foreskins of the Philiſtines.* Theſe three, doubtleſſe were types (as alſo others that bought their wives under the Law) of Jeſus Chriſt, in this particular.

(*p*) 2 Sam. 3. 4.

Then ſecondly, he hath bought alſo the *inheritance* and *portion*, which the Saints are to have for ever, in the firſt of the *Epheſ.* the 14 ver. the Apoſtle (*q*) ſaith that the ſpirit *ſealed them unto the day of redemption*, *untill the purchaſed poſſeſſion*, that is, untill they come to obtaine what Chriſt hath purchaſed for them.

(*q*) Eph. 1. 14.

Obj. *But is not heaven a gift, how then doe you ſay it is purchaſed?*

Heaven is a gift and a purchaſe.

Anſ. The truth is, Heaven is a gift, but *yet a gift through*

Jeſus

Ieſus Chriſt our Lord. Rom. 23.

Obj. But if Chriſt purchaſed Heaven before, why doth he ſay, he goes to prepare a place for them? nay, what need he intercede for them?

Anſ. This is as a man that goes into a Goldſmiths ſhop, and buyeth Jewels there for his wife, and goes home to his wife, and ſaith, *wife*, I have bought ſuch and ſuch Jewells for thee, wilt thou goe and call for them? I ſaith ſhe, if you will goe along with me; he goes with her, and ſaith, deliver theſe Jewells to my wife; he purchaſeth them, not the laſt time, for he bought them before; So this is the difference between Chriſts *death* and *interceſsion*, by his *death* he purchaſed *Heaven*, and by his *intercerceſs.on*, he deſires they

they may partake of *Heaven.* Chriſt did not goe to Heaven to indent there with his Father for it; but he went thither as a Bridegroome uſeth to doe, to make all ready againſt he brings his ſpouſe home. And marke, when Chriſt *intercedes* in Heaven, he doth it by his will; for as he once ſaid on earth, ſo he ſtill ſayes in Heaven (*r*) *I will that they may be where* I *am, that they may behold my glory.* Now having opened the Doctrine, I'le give you but two reaſons (beſide *Chriſts teſtimony here*) to prove that he hath glorified his *Father*, and wrought the worke of mens *Redemption* and *ſalvation.*

(*r*) John 17. 24.

The firſt reaſon is this, becauſe elſe Chriſt ſhould never have entred into his glory; note

Reaſon. 1.

note that, The Apoſtle puts much upon this (ſ) *that God raiſed him up from the Dead and gave him glory.* When Jeſus Chriſt had once come downe from heaven, and had undertaken this worke, doubtleſſe there was no readmiſſion into heaven, till he had finiſhed it. If you ſhould ſee a Judge take a malefactor that had been arraigned before him at the barre, and lead him by the hand, and exalt him to ſit upon his owne right hand, would you not conclude and ſay, ſurely this man is not only acquitted from all that was laid to his charge, but he is in great favour alſo with the Judge. Now God the Father, he judged and condemned his Sonne; for if (I may ſo ſay) man had not ſo great a hand

(ſ) 1 Pet. 1. 21.

in

in the crucifiing of Chriſt, as God had, *mark*, it is ſaid (*t*) *that he was put to death by the determinate counſell of God.* Now after his death God leads him out of his grave, into his glory; and this was a ſigne that there was nothing could be further laid to the charge of *Chriſt*, nor to the charge of ſuch that *Chriſt* did then undertake for. This is the argument of the Apoſtle, *Who ſhall lay any thing* (*u*) (ſaith he) *to the charge of Gods elect? it is Chriſt that dyed, yea rather who is riſen, who alſo ſitteth at the right hand of God*: and hee puts a *RATHER* upon it; *YEA RATHER, who is riſen, and ſits upon the right hand of God.*

(*t*) Acts 4. 28.

(*u*) Rom. 8. 34.

The ſecond reaſon is this; becauſe that the Goſpel is now publiſhed

Reaſon. 2.

publiſhed unto men; we ſhould never have had the Goſpel, had not Jeſus Chriſt finiſhed the worke. You know till Chriſt was taken up into glory, there were *two* great things that were kept back in heaven, from men. Firſt, there was the ſpirit of God, And ſecondly, the counſell of God. Both theſe are wrapd up in the Goſpel: Theſe two (I ſay) were kept back from men, till Chriſt had aſcended into heaven; but as ſoone as Ieſus Chriſt went up, the ſpirit immediately comes downe, and the counſell of the Lord begins to be revealed in a marvellous way unto men: This is an abſolute and cleare ſigne the worke was done; for ſaid Chriſt (w) *except I goe away, the Comforter cannot come.* I ſay it's a ſigne

(w) John 16. 7.

Ieſus

Jeſus Chriſt hath finiſhed the worke; for doe you thinke the Lord would have ſent his Goſpell to men, to tell men, or his ſpirit to aſſure men it was done, if it had not been done; and thus much now concerning the reaſons of the point.

Before I come to the application of the Doctrine, give me leave to anſwer one or two objections.

1 *Object.* The firſt objection is this; *If Jeſus Chriſt had finiſhed the worke of mens Redemption and of mens Salvation upon earth, why then are men commanded to worke out their owne ſalvation, if the worke be already done? what need the debtor be exhorted to pay, if the ſurety hath already paid for him?*

1. The Apoſtles meaning in exhorting men to worke out their ſalvation, is this, *That they ſhould perſevere in the way they did profeſſe, and not fall from the truth*; or as the Greek word κατεργάζεσθε ſignifies a working through, and ſo it's to be underſtood for a perſevering work.

Secondly, when men are called to *doing*, or to *worke*, they are not called to do, that they might have life, or be juſtified; but men are called to doe, becauſe they are (x) juſtified, and becauſe they are ſaved, *i. e.* in a ſtate of ſalvation, becauſe they have life, and not that they may have it; for the Lord never in the Scripture maketh workes the cauſe of *Juſtification*, or the cauſe of *Salvation*: no, it is a

(x) Tit. 3. 5, 6.

ſubſequent,

ſubſequent, and an *effect*, and that which followes a mans juſtification, or that which floweth from a juſtified perſon. For here is the difference betweene workes, as they are done under a covenant of workes, and under a covenant of grace; works when they are done under a covenant of workes, they are done to ſeek juſtification and ſalvation; they are done to worke righteouſneſſe for man to keep him out of hell: But works done under the covenant of grace, they are done out of (*y*) love to Chriſt, done to the (*z*) glory of God, done to expreſſe that we are (*a*) Chriſtians, and that wee are (*b*) Chriſts Diſciples, and ſo to doe workes as the covenant of grace requires, as the duty of Chriſtians;

(*y*) 2 Cor. 5. 14.
(*z*) 1 Cor. 10. 31. Col. 3.
(*a*)
(*b*) Joh. 8. 31. and 15. 8.

ſtians; but to doe *workes* as the covenant of workes requires *workes*, either upon paine of damnation, or upon promiſe of ſalvation, this is to be ſhunned by Chriſtians.

2. Obj. *It is true as you ſay, that Ieſus Chriſt hath glorified the Father, and finiſhed the worke of mens* Redemption *and* Salvation, *but you have not ſhewed upon what grounds the Lord did this; peradventure he might doe it upon ſome grounds that were not advantagious to us.*

Anſw. *There were two maine grounds moved him to doe this, his love and affection to men was one, and the great neceſsity of men was the* other. *Upon theſe two grounds Ieſus Chriſt came forth from heaven, to worke this worke.*

Firſt,

Firſt, it was his *love* and *affection* unto men, the heart of Ieſus Chriſt was towards men upon earth (you may reade) as ſoone as ever they were made; yea, Jeſus Chriſt his delight was with them. In the eighth of the *Proverbs*, (ſaith he) *My delights were with the children of men.* If his delight was ſo, then much more was it, when the time of their *redemption* drew near, and moſt of all ſince he ſuffered. If *Jacobs* love were ſo great, when he firſt ſaw *Rachell*, how much more did his heart goe out to her, when that ſhe was neere to be his wife? If Jeſus Chriſts heart went out, when he firſt ſaw men upon earth, how much more went his heart out towards them, when the time was come to be married

Prov. 8. 31.

Joh. 15. 13. Gal. 2. 20.

ried to them. This doubtleſs was the firſt and maine cauſe why Chriſt did worke this worke of *Redemption* and *Salvation.*

The ſecond was mens *neceſsity*, this did move Chriſt to doe it; there was indeed a neceſſity for Chriſt to come to worke this worke; for had there been any other way, doubtleſſe that way would have been taken; the Father would never have loſt ſuch a deare Sonne; if there could have been any other meanes of ſaving men without him: No, he would never have parted with ſuch a companion, that he had ſo much content and comfort in, if Angels might have done the worke; but he looked upon his right hand, and upon his left hand, and there

there was no *helper.* Then ſayes God, *My owne right hand, or my* (*c*) *arme wrought ſalvation.* That is, my (*d*) Sonne Jeſus Chriſt, he wrought ſalvation; if you underſtand this Text in a ſpirituall ſenſe. Thus having removed the two objections, now I come to the uſes of this point; I ſhall make but three uſes of it, and then conclude; remember the obſervation, *The buſineſſe of Ieſus Chriſt upon earth, was to glorifie his Father, and to worke the worke of mens redemption, and the worke of mens ſalvation; and this buſineſſe he hath finiſhed.*

(*c*) Eſa. 63. 5.
(*d*) Iſa. 53. 1. Luke 1. 51.

1 *Uſe.* The firſt uſe, is a uſe of great encouragement unto ſinfull men: Is the worke of mens *Redemption* already fulfilled, finiſhed, and already

wrought; O what great encouragement is this unto you that are ſinfull, and that are ungodly men; it is encouragement unto you that cannot worke, here is a worke already wrought for you, it is wrought to your hand. I may ſay to you, as it was ſaid in the Goſpell to the men that were invited to the Feaſt, *Loe all is ready, come,* I tell you here is all ready; here is the worke of *redemption* and *ſalvation* wrought; every thing is prepared, come; *the Spirit ſaith, come, the Bride ſaith come, the Saints ſay come, the Goſpell ſaith come,* every thing ſaith come; Oh come, here is great encouragement for you to come. I beſeech you heare, without doubt there be this day, in this

Matth. 22. 4.

this place, many ſinners, and many that ſtand in great need of Jeſus Chriſt; here be many poore ſoules that ſtand looking, they cannot tell which way to goe, but like a bowle, the leaſt thing that toucheth it, will make it turne this way or that way; you are looking which way you ſhall be ſaved; ſome men are great and groſſe ſinners, men that delight in ſinne, and ſport in the day, and make it their whole buſineſſe to *diſhonour* God, as Chriſt made it his buſineſſe to *honour* him. Well, what ſhall I ſay to you? I deſire to open the Gate of Gods grace, and God open your hearts that you may heare what he ſaith unto you, the doore of his mercy is open to you already; and that I may encourage

Encouragements for sinners to come unto Christ and to believe on his grace.
1. *Encour.*

encourage you to come in, I will give you foure or five inducements and motives.

The firſt is this, That God gave this worke to Chriſt to doe, *The worke* (ſaith he) *which thou gaveſt me to doe*; note, that God the Father had his hand in this work of mans *redemption* and *ſalvation*, and it could not have been effected, but that God was willing to have it effected in this manner. This encouragement, that God did put Chriſt to do this worke, is a ſpeciall *incentive* and *motive* to you to believe; for had Chriſt done this worke without his Fathers approbation, you might have queſtioned whether he would have accepted of it; but it being done by his appointment, and by order from him,

him, he muſt need accept of it.

2. *Encour.*

Secondly conſider this, that there is nothing of the worke left undone; no, the Lord hath not left ſo much as a ſtone for you to turne, not one thing for you to doe: Chriſt tells you here, *he hath finiſhed the worke*, and you may believe it, for he would never undertake or begin a *buſineſſe* or *worke*, and not goe through it. Oh that you had hearts to believe this, that Chriſt hath done all, and that there is nothing of that worke left for you to doe.

Obj. *But you will ſay, by your favour Sir, he hath not done all, for he requires I ſhould* believe *and* repent, *and turne from my ſinnes, and be obedient unto him; and ſurely he hath thereby*

put

put enough of worke upon me, and more then I am able to doe.

Oh poore ſoules (hearken to this) Jeſus Chriſt hath not left the worke of *believing, repenting, turning from ſinne* or *obeying* upon you, but he hath that worke ſtill to doe in you; he hath done one worke in his perſon, and now he hath another worke to doe by his Spirit, and Jeſus Chriſt he looks upon that worke as belonging to him. Marke how he ſpake (of calling ſinners) in *John* 4.4. *He muſt needs goe, through Samaria.* And why? becauſe he was to call (and to worke faith in) ſome of the poore Samaritans, this he makes his work. So in *John* 10. 16. *O her ſheep I have* (ſaith he) *that are not of this fold, them alſo I muſt bring* (*into the fold*;) he ſaith not, there

Joh. 4. 4.

John 10. 16.

there are other ſheep, and I muſt goe and ſend *ſhepherds* to drive them home, or ſend dogs after them, to courſe them home, no, but I muſt goe *ſeeke them*, and *bring them* home; (he puts a *me oportet* (*I muſt*) upon it, Marke this, that as Chriſt hath perfected the *worke* of *redemption* in his owne perſon, ſo he will alſo create the worke of *ſanctification* in your perſons, as he did that worke in his owne fleſh, ſo he will doe the other in your fleſh. This is the *tenour* of the *Covenant of grace, I will doe all*, yea, this is the nature of it, *I will doe all freely*; God in the Covenant of grace doth require no condition from men, but what he promiſed to worke in men. It is true, you muſt *believe*, and *repent* before you

you can goe to heaven, but the Lord undertakes this worke himselfe. For saith the Lord, (d) *I will put my Law into their mindes, and write them in their hearts.* That is, he will teach them to *know* him, *believe* in him, and to be obedient to him, he doth not say in the Covenant of grace, doe these things your selves, but he saith, *I will* (e) *worke all your workes in you, and for you.*

(d) Heb. 8. 10.

(e) See Jer. 32. 40. Esa. 54. 13. Matth. 12. 21. Joh. 64. 44, 45. Heb. 10. 16.

Obj. *I, but then Sir you will say, we must have these things wrought in us before wee goe to Heaven.*

Ans. Very true, you must have them wrought in you, but how, and by whom? Not by any strength of your owne, but you are to goe to the *Lord*, and say unto him, *Lord*, thou requirest *knowledge, faith,*

faith, *repentance*, and *obedience* of me, and thou ſayſt, no *ignorant perſon*, *unbeliever*, or *impenitent* perſon ſhall goe to Heaven, Lord, if thou wilt not worke this *knowledge*, *faith*, *repentance*, and *obedience*, in me, thou hadſt as good never have borne my ſinnes, Lord Jeſus, ſeeing thou haſt wrought *Redemption* and *ſalvation* for me, now worke *Sanctification* in me, thou haſt done the worke out of me, and for me, now come, and worke the worke in me; Sue out the Covenant of grace, and if thou haſt no meanes to ſue by, then ſue by *forma pauperis*, as men uſe to doe that want money, you kuow they come with a white paper, and ſue thereby, and are heard, ſo you *want knowledge*, *faith*, *ſtrength*, *power*, and *holineſſe*,

holineſſe, ſue in that way; take the promiſes of the Lord, and goe with them as tickets, and ſay, Lord is not this thy hand? and is not this thy promiſe? is not this thy writing? haſt not thou ordained this, for me to take hold on? *Lord*, I bring thine owne *tickets* to thee; Lord, doe for me, as thou haſt ſaid, It is thy promiſe, thou wilt open the *blinde eyes*; ſtand to thy word; thou haſt ſaid thou wilt worke *faith*, here comes a poore unbelieving, at leaſt a doubting ſinner to thee; I will try whether thou wilt worke faith in me: goe and put the Lord to his promiſe, and thou ſhalt ſee he will never deny his owne handwriting, nor his owne word; well, there be two encouragements for you.

The

The third encouragement (I pray you conſider it well) It is the ſpeciall will of the Lord that you ſhou'd believe, and will not you doe this ſpeciall will? If the Lord command you to *pray*, or command you to *faſt*, or *mourne*, you will doe that worke: but this is *the worke*, or the moſt acceptable worke to God. Marke; when one came to Chriſt, and asked him, *What ſhall we doe to worke the workes of God? Ieſus anſwerd, and ſaid unto him, this is the workes (or the worke that will be well pleaſing to God,) to believe in him whom he hath ſent*: As if Chriſt had ſaid unto him, If thou wilt be doing, or wilt pleaſe my Father by working, I tell thee, there is no ſuch way as by believing in me.

3. *Encouragement.*

John 16. 28, 29.

The fourth *encouragement* is

4. *Encouragement.*

this, a man that hath no *worke* at all in him, no *performances*, no *qualifications*, nor preparations, yet such a one hath free liberty to come to the Lord Jesus Christ, yea, as free as any other man whatsoever, I tell you, *Whoremasters*, *drunkards*, and *swearers*, that have dishonoured God as much as you could dishonour him, *the Lord speake this to your heart*, here is an open doore, here is rich grace, and free grace, the heart of Christ is as much towards you as any other sinners; If there be any plea for any sinner, there is a plea for this sort of sinner, yea, such a one may say, *Lord, thou cameſt not to call the righteous, but ſinners to repentance*, never was there any greater sinner then I, thou cameſt to call Publicans, and

and Harlots, ſuch a wicked wretch have I been for many yeares, *Lord* receive me, I am now willing to come to thee, doe not caſt me away, for thou haſt (*g*)ſaid, *thou wilt in no wiſe caſt out ſuch an one*, What think you will Chriſt ſay to ſuch a one? Surely this, thou art welcome, come poore ſinner, thou art heartily welcome. I have grace for thee; and I am contented to beſtow it freely on thee, I have called thee, and thou art come, hearken what I ſay unto thee (*h*) *There was a certaine man had a hundred ſheep, and when he had loſt one, he left the reſt, and went to ſeek that which was loſt*; thou art that ſheep which was loſt but now art found.

(*g*) Job. 6. 37. *The greek is* ὃ μὴ ἐκβάλω ἔξω. *I will not, not, caſt out, out.*

(*h*) Luke 15. 4.

Obj. *Oh but another may ſay, I, Chriſt calls* ſinners *and* Pub-

licans, *and accepts of ſuch, but I feare I am a* Phariſee, *a* formall Profeſſor, *yea, a Hypocrite, w'ere doth he call ſuch, or where is there any promiſe made to ſuch?*

Anſ. Put the caſe you be ſuch, (though you doe but thinke it) yet you read of a call to ſuch, a promiſe to ſuch, and of the converſion of ſuch, compare *John* 7. 37, 38. with *Acts* 2. 37, 38.

Joh. 7. 37. 38. *with* Acts 2. 37, 38.

The fifth *encouragement* is this, that the greater ſinners you are, when you come to believe in Chriſt, the more honour Chriſt hath from you. If a man that is not a great and common *ſinner*, be converted, alas, there is no talke of him, this man was looked on as a good morall man before, a man that made ſome ſhew of Reli-

gion

gion, a man that went after Sermons, and one that had ſome good wil to good men, & good things. Before, ſuch a one was never looked upon as a *drunkard, Swearer,* and the like, I ſay this man is converted, and no notice taken of him. But as when a Monſter is borne, the Country rings of him; ſo when a monſtrous and great ſinner is borne againe, when a man that hath been a ringleader of others in in wickedneſſe, and that hath lead and haled others in the way to hell, and gone downe the hill himſelfe, as faſt as ever he could to his owne damnation, I ſay, when ſuch a man is drawne out of his wicked, and miſerable condition, and brought to Chriſt, what will others ſay? Oh did you heare the newes!

what newes? Such a man, ſuch a great *ſinner* that was given for loſt is become a *Saint*, ſuch a man that was ſo great an *enemy* to Religion is now converted. Such a *Perſecutor* is become a zealous *Profeſſor*. Is it ſo? yes, there is no man in the Country ſo forward for *Religion* as hee is; all the Country will ring of ſuch a ſinners converſion: hearken ſinner, wouldſt thou not have the name of God ring through Heaven, and Earth at thy converſion? wouldſt thou not have God glorified, and thy owne ſoule ſaved? this day there would be joy in Heaven, and glory to God on Earth, if thou wouldſt yield to come in to Chriſt, and to be converted: The Lord ſay *Amen* to it.

The Lord hath greateſt glory from the greateſt ſinner when he is converted.

The

The ſixt *encouragement* is this, Chriſt hath ſpare grace for you, thats another, alas, what ſhall this gracious charitable King doe with all his grace? what ſhall hee doe with ſo much gold lying by him, if poore diſtreſſed people doe not come in to fetch it? what ſhall Chriſt doe with all his merits, and ſufferings, (which he hath in ſtore ſtill to be given out to ſinners) if ſinners who want it, will not have it? *Marke* what I ſay to you, if ſo many ſinners, as are here this day, did come to him, he hath grace enough for them, and ſo many to morrow, and ſo every day, till the day of the *Reſurrection*, yet Chriſt hath grace enough for them all; will you leave ſuch a ſtock of grace in his hands, and not get it, 6. Encouragement.

ſince he hath prepared it for you. My beloved, ſuppoſe a man had a ſonne, to whom he had given all his eſtate, this ſonne alſo is very rich of himſelfe, and there were a poore woman, that this Sonne hath a minde to make his wife, he comes to her, and ſaith, *woman*, my heart and affections are gone out towards thee, to take thee, and to make thee my wife, wilt thou accept of me? ſhe refuſing, he preſſes and woes her further, and ſaith, why, doſt not thou conſider what a rich father I have? he hath made all his eſtate *over* to me, conſidereſt thou not alſo what *wealth* and *riches* I have? doe but heare me, and condiſcend to my requeſt, and ſay I will have thee for my huſband, and all this ſhall be thine;

thine; Thus ſaith Jeſus Chriſt to a ſinner, poore ſinner, heareſt thou not what my *father* hath given me? and heareſt thou not what an *heire* I am? doe thou but owne me, and take my yoake upon thee, and be my *Diſciple*, and all this will I give thee. As the Devill offered faignedly all the world to Jeſus Chriſt, if he would ſubmit to him: So Jeſus Chriſt offers really all the world to a poore ſinner, if he will come in, and ſubmit to him. *Againe*, ſuppoſe a rich man did ſtand in a publique place, among a multitude of poore, and ſhould ſay unto them, you poore, whatſoever you are; without reſpect of perſons, come to me, I will beſtow what you want upon you, whether *money*, or *meat*, or

or cloathes, all theſe I have ready for you, come, and receive them, what would not theſe poore people thinke you, come to him, nay, would they not crowde in upon him? Why thus ſaith Jeſus Chriſt to poore ſinners, I have grace enough to beſtow upon you, come in, and you ſhall be welcome; come, and looke, whatever you want, I will beſtow it upon you, now what ſtands in thy way oh thou poore ſinner? or what hinders thee to come in?

Object. *Oh Sir; this ſtands in my way, though I know Chriſt hath finiſhed the worke of mens redemption, and of mens ſalvation, yet I doe not know whether he hath finiſhed it for me?*

Anſ. Hearken my beloved, what ground have you to make

a

a plea againſt your ſelves, he hath done it for (*i*) *ſinners*, for the (*k*) *ungodly*, for (*l*) *rebells*, for the (*m*) *world*, you are a *ſinner*, you are one of the *ungodly*, one of the *world*, what plea can you make againſt this? why object you ſuch an objection againſt your ſelves? If a pardon be ſent from a Prince to a company of Priſoners, and the Meſſenger ſaith to them in generall, here is a Pardon for you, from my Prince, for what you have done againſt him, come, accept of it and you ſhall be free. Now if one ſhould aske, is the pardon for me? and another queſtion, is the Pardon for me? he would anſwer, It is for you that are Priſoners, without exception, if you accept of it. A Pardon is now ſent unto you, that are ſinfull

(*i*) Rom. 5. 8. 1 Tim. 1. 15.
(*k*) Rom. 5, 6.
(*l*) Pſal. 68. 18.
(*m*) Joh. 6. 51.

finfull men and women, who are Priſoners under the power of Satan, and ſinne; I ſay to you all, the Lord Jeſus hath ſent forth his pardon, which runs thus; *I the Lord Ieſus, the Sonne of God, and the Saviour of ſinners, out of my free grace* and mercy, rich love, and pity, am willing to pardon, and forgive the ſinnes and tranſgreſſions of you all; and this I will doe really, if you will come in, and lay hold of this pardon, and of my righteouſneſſe. Will a ſinner now ſay, doth Jeſus Chriſt meane me? ſeeing he ſaith, *whoſoever comes unto me, I will in no wiſe caſt him out. and whoſoever believes on me he ſhall be pardoned, and ſaved.* This word, whoſoever, comprehends all, and excludes none, therefore object not againſt

gainſt your ſelves; neither refuſe your owne ſalvation.

Obj. *Oh, but though Chriſt invites all and makes promiſes to all that do come, yet he intends not that all ſhould be made partakers thereof.*

Anſ. My beloved, thinke you that Chriſts intentions, and his expreſſions are not one as reall as another? I tell you (and you may believe it) that he intends to pardon all, and to ſave all, as he expreſſeth it. He ſaith not the words onely, but his heart is ſo alſo. But marke it well (and miſtake me not) I doe not meane that he ſaith abſolutely, *I'le pardon all, and ſave all*, and no more, oh no; but heſpeaks conditionally, *I'le pardon you all, and ſave you all*, if you believe on me and accept of my pardon.

Obj.

Obj. *But alas, he were as good never tender me a pardon, nor make me a promise, upon those termes, for of my self I cannot believe, nor receive his pardon and grace.*

Ans. Its true, of your selves you cannot believe, nor receive his pardon, and grace, though tendred to you: yet, as I said before, cry upon him to give you *eyes* to see him, and his grace, and *feet* to come to him, and hands to take hold upon his merits, and righteousnesse. He promiseth largely, and freely, *peradventure*, now while the word is speaking, God will be working these things in you.

Obj. *But he doth not give this grace to all, but to few, therefore doe I feare, least I should not be one of them, to whom he will give this grace.* *Ans.*

Anſ. Though he doth not give grace to all, (for he hath not tyed himſelfe ſo to doe, neither is the cauſe in God why men want grace, for he gave ſufficiently at firſt to *Adam*, and ſtill gives more to men, then they improve) yet you are bound to ſeek, and the promiſe is made to (*t*) Seekers, nay I may ſpeake more, the Lord is found of ſome that (*u*) ſeek him not.

(*t*) Prov. 8. 4. Jer. 29. 13. (*u*) Rom. 10. 20. Ezek. 34. 6. 11, 12, 16.

Obj. *But peradventure another here, may further object and ſay, I have long ſought, and I am weary of ſeeking: yea, I am ready to conclude, that if I had belong'd to God, I ſhould have found grace in his ſight ere now.*

Anſ. Oh deare ſoules, conclude nothing, neither againſt your ſelves, nor againſt the Lord, for he hath ſought you longer

longer then you ſought him. And you have not yet been thirty-eight yeares waiting at the waters (*Chriſts Ordinances*) as that weak and impotent man was. Oh ſoule! peradventure, the Lord is now asking thee as he did this man; *Wilt thou be made whole?* If he be ſo, make him anſwer, and ſay, *Lord, I am weake, but yet waiting; oh help me, and heale me Lord.* Thus much for the firſt uſe.

Joh. 5. 5.

Uſe. 2. *Seeing Chriſt hath glorifi d his Father, and finiſhed the worke of mens Redemption, and Salvation,* This then directs, and teaches men what they ſhould not doe, and alſo what they ſhould doe. *Firſt,* what they ſhould not doe.

Firſt. *In the firſt place, they ſhould not goe about to w rke their owne Redemption and Salvation, aga ne,* for

for if Chriſt hath wrought it already, then its in vaine, (yea, its *ignorance*, and *folly*) to think of doing any thing towards your owne *Juſtification*, and *ſalvation*.

Object. *Sure there be none that thinke to doe any thing for, and towards their juſtification, and ſalvation, unleſſe they be Papiſts.*

Anſ. Oh yes, there be many beſides *Papiſts*, that doe ſo, for doe but aske many *Proteſtants*, how they thinke to be juſtified and ſaved; they will tell you by their good workes, and well-doings; If we doe well (ſay they) we ſhall have *well*, and if we doe *ill*, we ſhall have accordingly. Yea, this is apparent in men, both living, and dying. In their life time they will ſay, If we can but keep the Commandements,

(*viz.* to love God above all, and our Neighbours as our ſelves,) then we hope it will goe well with us. Then at their death, they thinke that to build an *Hoſpitall*, (or to doe ſome charitable worke,) will ſave their ſoules. *Marke this*, it is eaſier to doe good workes, then to undoe our ſelves from them, and *to have no confidence in them*, and to be able to ſay, as the Apoſtle ſaid, *I deſire to be found in him*, i.e. in Chriſt, *not having my owne righteouſneſſe*.

Phil. 3. 3. 9.

Secondly, on the other hand, *men ſhould not reſt and ſit ſtill, and content themſelves with this bare notion, that Chriſt came to redeeme and to ſave ſinners; and that if he dyed for them, then they ſhall be ſaved.* Oh! what are you the better that he dyed for ſinners, unleſſe you know the

Secondly.

the death of Chriſt in the *worth*, and *efficacy* of it, and unleſſe you have it apply'd to your ſelves in particular, and be able upon good grounds to ſay, as *Paul* ſaid, *Chriſt came into the world to ſave ſinners of whom I am chiefe: and Chriſt loved me and gave himſelfe for me*, This particular faith you ſtand in need of. 1 Tim. 1. 13. Gal. 2.20.

Object. *I doe believe that he dyed for me in particular.* *Object.*

Anſ. But upon what ground doe you believe it? what promiſe have you to build your faith upon. There is a kind of * *Hyſtoricall believing*, or *aſſenting* unto this truth, that Chriſt dyed for ſinners; which is not a *lively* but a *dead* faith, which may rather be called a *fancy* then a *faith*, this is but a conceit that ariſes in your *Anſ.* * Luke 8. 12. Act. 8.13.

hearts, like the dreame of a ſleeping man: alas! alas! be not deceived, for if every one did believe, that doth ſay he doth believe, the number of believers would be *far greater.*

Object. *I am ſure my faith is as good as moſt mens faith.*

Anſ. I tell you moſt mens faith is not worth a farthing, for it is but *Copper faith*, *and carnall faith*, a faith that they had, they know not how, nor they know not when, ſuch a faith as they will pawne for a penny. There is a great deale of difference betweene your *faith* and the *faith* of the godly, for your faith (I meane you that are as the moſt are, *carnall*) is not a faith begotten and wrought by the *Goſpel* and *ſpirit*: it is not a *precious purifying*, *powerfull*, *working*, *ſoule-humbling*

2 Pet. 1.1. Act 15 9. Eph. 1.19.

humbling faith: ſuch as is the faith commended in the Scriptures, and ſuch a faith as does undoe you, and ſtrip you naked of all you have. This is the faith of the godly, which moſt want, (and which is worſe) are not ſenſible that they want it.

Thirdly, Take heed of making your faith to be the cauſe of your Juſtification: For thereby *you* may miſſe it as well as *others* miſſd it, by making their workes the cauſe. *Note*, that faith is but the Inſtrument and *meanes*, whereby you doe *apprehend* and enjoy your *juſtification*. Chriſt is your *righteouſneſſe*, and by *him*, and his *death, & ſuffrings*, you are juſtified: yea and that truly and really too (I meane virtually in Chriſt, and before God) before

Thirdly.

2 Cor. 5. 9. Rom. 8. 33.

before you doe believe.

Rom 4. 6. 3. Gal. 3. 6.

Obj. *But doth not the Act of believing justifie men?* for it is said of *Abraham* that his faith was reckoned to him for righteousnesse.

Ans 1. Its true, that *Abrahams faith* was reckoned to him for righteousnesse. But mark, when was that reckoned to him, and what was it that he did believe? Doe but read *Gen.* 15. 6. where this Text is first found in Scripture, and you will finde there, that this believing of his was the believing the promise concerning the giving of *Isaac*, and the multiplying of his seed: and this Promise was made a long time after his first believing, *Gen.* 12. 3. 3. and 13. 3. 9. and 14. 19. Also the Apostle *James* applyes this expression

Gen. 12. 3. & 13. 3. 9. & 14. 19.

to

to *Abrahams* worke, even to the offering up of *Iſaac*. *Jam.* 2. 21. & 23.

2. The ſame expreſſion is uſed of *Phineas* for killing *Zimri* and *Cozbi*. *That* (ſaith the Text) *was counted unto him for righteouſneſſe*, will any now conclude from hence, that the killing of theſe two *uncleane* perſons was the cauſe of *Phineas* juſtification from ſinne? No; the meaning of it is this, that this Act did teſtifie his faith and righteouſneſſe, and God did reckon and account it as a righteous *Act*. Pſal. 206. 13.

Object. *But the Scripture is cleare that men are juſtified by faith, and by believing.*

Anſ. So the Scripture is cleare, that men are juſtified by (*a*) Works, and by (*b*) Words. But you are to underſtand in (*a*) Jam. 21. 24. (*b*) Luk. 18 14.

what ſenſe men are juſtified by theſe. Marke therefore. By (*c*) Chriſt his *death*, *ſufferings*, and *Reſurrection*, men are really, and virtually juſtified. By faith men are *perſonally*, and *apprehenſively* juſtified, and by Workes and Words, men are *declaratively* juſtified: In the firſt ſenſe men are juſtified before *God*, in the ſecond ſenſe they are juſtified in their owne conſciences, and in the third ſenſe, they are juſtified before men.

(*c*) Gal. 2. 17. Rom. 3. 24. 1 Cor. 6. 11.

So having directed you what you ſhould take heed of, and not doe: I come in the next place to ſhew you, and direct you what you ſhould do. I ſhall give you but five directions and thoſe in ſhort.

Firſt, Labour to eye all that Chriſt hath done, as done for

others,

others, and not for *himſelfe*; for Christ was not like the High Priest under the Law, that was to *offer, firſt for his owne ſinne, and then for the ſinnes of the people*: No, he had no ſinne of his owne to ſuffer for (as I ſhewed before) therefore what ever he did, and ſuffered, he did, and ſuffered the ſame as a *ſurety and Saviour*. Heb. 7. 27.

Object. *I know that Chriſt died for others, and not for himſelfe, but then it was for his elect, I feare I am not one of them.*

Anſw. Thou art not to enquire after (or once to queſtion (thy election, till thou doſt firſt believe: and ſo the Apoſtle teacheth; *Say not in thy heart, who ſhall aſcend into Heaven, that is, to bring Chriſt from above*: Or, *who ſhall aſcend into the deep? that is, to bring up Chriſt* Rom. 10. 6, 7.

Christ again from the dead (i. e.) looke neither upon *Election*, nor *preterition*, but looke upon the word of faith, which is preached to thee, and which commands thee to believe.

Secondly. *Secondly*, Stay *not from Christ till you see and finde humiliation, preparations, and qualifications in your selves*: for this in a sence is either to looke upon Christs *satisfaction* as not sufficient, or else to looke upon Christ as unwilling to make you partakers of it, unlesse you bring somewhat in *lieu* of it, at least till you are fitted for it you cannot have it. Consider (I pray you) where? and from whom can you have that humiliation, prepararion, and qualification, unlesse it be from Christ? God the Father saith, *that he will give him* (i. e. *Christ*)

Esa. 42. 6, 7.

Chriſt) for a Covenant unto the people, to open the eyes of the blind, &c.

Here, you ſee Chriſt *muſt open the eyes of the blinde* before they can ſee. So Chriſt himſelfe ſaith, *without me yee can do nothing*, if men can do nothing without Chriſt, why then ſhould they thinke to fit themſelves for him? Joh. 15.5.

Obiect. *Becauſe that thoſe that are ſo fitted and humbled are called to Chriſt, and have the promiſe belonging unto them.* As Chriſt ſaith, *Ho, every one that thirſteth, come ye to the waters*: and in another place, *Come unto me all ye that are weary and heavie laden, and I will eaſe you.* Obj.

Anſ. You and many others, doubtleſſe have been much *miſtaken* in thoſe, and ſuch Scriptures; for the meaning

is not, that Christ inviteth, and maketh promise only to such that are *thirsty, heavie, laden*, &c. Though it be true that he invites those, and makes promises unto such in a more *speciall* manner, yet not excluding others.

As a *Phisician* that comes to two *Patients* to cure them both, yet if he see the *one* in greater paine and torment then the *other*, he will take him in hand before the other, but not him onely: for he will cure the other also; that peradventure may be lesse sensible, (yea altogether senseless) of his disease or wound.

Object. Object. *But yet me thinks a man that is not wounded will never desire to goe to the Phisician, nor have the Phisician come to him: so a sinner that is not sensible of his sinnes,*

ſinnes, will not goe to Chriſt, neither will he be willing that Chriſt ſhould come to him.

Anſ. Though poor ſenceleſſe ſinners will not goe to Chriſt, nor deſire their *Phiſician* Chriſt to come unto them; yet Chriſt knowing their *want* and *danger* will come to them, as he went to the *Samaritans* and others. *Anſ.* Joh. 4. 3.

Object. *But he ſaith, he is come to ſeek and to ſave that which is loſt.*

Anſ. Very true, but he doth not ſay thoſe that did ſee themſelves loſt (though I grant he comes more ſpecially to ſeek ſuch;) but thoſe that were the greateſt ſinners, and loſt in the eyes of others, as the *Publicans* and *Harlots* were, in the apprehenſions of the *Jewes*, This is the true meaning of that *Text*: *See* Luke 19.1. with Mat.9. 11. 1.

Thirdly,

Thirdly.

Thirdly, You muſt diſtinguiſh betweene Chriſts worke of *Redemption* that hee hath done, without men, in his own perſon, by *obedience*, and the worke of *ſanctification* which he works in men by his ſpirit. Obſerve, that men are not to look for any thing in *themſelvs*, either before believing, or after, as cauſing juſtification. *For Iuſtification is Gods reckoning thoſe that were ſinners, to be no ſinners, or thoſe that were Debtors no Debtors, and this through Chriſt, and upon his account. But ſanctification is a putting forth of a holy and heavenly power, to the changing of mens carnall principles, and making them ſpirituall: and to the purging of mens filthyneſſe, and making them cleane.* So that the Apoſtle aſcribes *Iuſtification* to the name and

and *righteouſneſſe* of Chriſt, and *ſanctification* to the ſpirit of Chriſt. 1 Cor. 6. 11.

Fourthly, When you come to Chriſt to locke for juſtification (or to be juſtified) *then you muſt come as ſinners, and not as Saints.* As the Apoſtle ſaith: *If while we ſeeke to be juſtified by Chriſt we our ſelves alſo are found ſinners* (that is in the capacity of ſinners.) For indeed it is improper for a man that is a Saint to come to looke for Juſtification (for he is juſtified before) unleſſe he comes to have his Juſtification *cleared* and *renewed* in his owne Conſcience. As a man that hath a pardon for his life, may (if his pardon be blur'd or broken) get it renewed; yet the renewing of it is not the firſt grant. So Saints may get their pardons *renewed*, and Fourthly. Gal. 2. 17.

and *transcribed* in their Consciences, but yet when they aske pardon of God, they must consider, that the former pardon (granted upon Christs *resurrection*, and likewise upon the *first Act of beleeving*) is recorded in *Heaven*. Therefore, Saints, if you loose your *Evidences* and writings for Heaven committed to you, yet know they are enrolled in the *Court of glory*.

Fifthly. *Fifthly*, And *lastly*, you should get an *experience* of what Christ hath done in his owne person, in your persons: I meane, that you should not only have a sight, by faith, of the vertue of Christs death to *justification*, but that you likewise get a feeling of that warme bloud of his, to *comfort* and *cheare* up your soules. Get

Rom. 5. 11. 4, 5.

experience

experience placed, as the Apoſtle places it, betweene *Faith* and *Hope*, or betweene *Juſtification* and *Salvation.* So much for the ſecond uſe.

USE.

The *third* and laſt *VSE* is of Exhortation unto all (but eſpecially unto you that are called to do the vvork of the Lord) that you would be followvers of *Ieſus Chriſt.* Here Chriſt could ſay, *He had finiſhed the work which was given him to do.* But many of you may ſay, that you have not yet begun the vvork, (though you are ready to go to your graves) I vvould exhort you to imitate Chriſt, for you cannot have a better Example. But before I come to the particular Exhortation, Conſider 3. things.

Firſt, That every man hath a worke (or his work) to doe upon

earth. God leaves no man *Idle*, but he turnes all into the Vineyard, and gives every man his work: So ſaith our Saviour in the 13. of *Mark* and the 34. *And he gave to every man his work.* Now I beſeech you conſider, that the Lord hath given you ſome *work* to do; you that are *Magiſtrates*, the Lord hath given you ſome *work* to do. The Lord help you to know, what that work is: he hath highly honored you, to call you to his *work*, he might have left you (as you were *unworthy*,) to have taken his *worke* in hand; there is none of you worthy to doe the worke of Jeſus Chriſt; yet he hath ſo far expreſt his willingneſſe to *exalt* you, to ſee whether you will *exalt* him. You know, Jeſus Chriſt he did very often look upon

Mar. 13. 34.

Joh. 12. 49.

upon his work, in the 12. of *John*, and the 49. *verſe. I have not ſpoken of my ſelfe, but the Father which ſent me, he gave me a Commandement, what I ſhould ſay, and what I ſhould ſpeak.* So the *Father* hath given *you a Commandement*, what you ſhould doe; know that there is a work given unto you; that is *the firſt thing.*

Secondly, Then the *Second* thing is this, that you have *but a time to doe this worke in. There is a time* (ſaith *Solomon*) in the 3. of *Eccleſ.* the firſt) *for every thing under the Sun*: the Lord hath peradventure given you a *long time* to doe the work, and you have not don it, well, when the Lords *Glaſſe* is run, and his time given you is out: you muſt be taken away, and the work out of your hands. *Re-*

Secondly.

Eccl. 3. 1.

member you that are in *Authority*,) what befell sometimes your *Predecessors* that were good men, when they had done their work, they were taken away; you know not but that the Lord hath called you this yeare to do his work, and peradventure after this yeare is out, your time is out, and your Glasse run, *therefore* think of that also, *that every man hath his time* as well as his work.

Thirdly. Then *thirdly*, *every man must give an account of his work and Stewardship.*

Know this that from the greatest to the smallest, from the highest to the lowest, you must *come and appeare before the Judgement seat of Christ*, and Christ will say to one, *You that I have made chiefe Magistrate of* London,

2 *Cor.* 5. 10.

don, *what have you don in that yeare of your Office?* and ſay to others, *you Sheriffs; you Recorder; what have you done?* yea, this may be ſpoken particularly to men, as *Paul* ſpake to *Feſtus*, and *Agrippa.* (I ſpeak with humility to you, according to the will of the Lord,) you will one day be called by your names, *ſuch a man, in ſuch a place, in ſuch an Office, that ruled in ſuch a yeare, what haſt thou done? Thou muſt render an account to me what thou haſt done, how thou haſt improved thy talent, what good thou haſt done in thy place, what glory thou haſt brought to my name, what comfort thou haſt wrought in my peoples hearts, what terrors thou haſt wrought in the hearts of my adverſaries?* In the 20. of the *Revel.* and the 12. There when they are called to give

Acts 26. 25.27.

Revel. 20. 12.

an *account* of what they have done: you have both ſmall and great ſtanding before God, many * ſuch Scriptures beſides I might inſtance in; Now conſidering this, that *firſt* you have a *work* to do, and *ſecondly* you have *but a time* to do that work, and *Thirdly that you muſt give an account* of this work.

Math. 12. 36.
*As Rom. 14, 12.
Hebr. 13. 17.
1 Pet. 4, 5. &c.

I come to the *exhortation*, (and I beſeech you Brethren, *beare the word of exhortation*;) The *exhortation* is *this*, to be *followers of Ieſus Chriſt*, *particularly in glorifying God*; *for that end*, I ſhall but hold forth, *how* Ieſus Chriſt did his work; and *paralel* your worke with his worke; and ſhew you, *how* you are to doe it; and ſo *conclude*.

First.

The *firſt* is this, that *Ieſus Chriſt made it his maine deſigne* and

and buſines to glorifie his Father: It was not a *by-buſineſſe* to Chriſt, *to glorifie the Father*, but his *maine* buſineſſe; *eating* and *drinking*, and *other buſineſſes*, were but *by-buſineſſes* to him: but the *maine buſineſſe* was to *glorifie his Father*: as you may ſee, in the 4. of *Iohn* the 34. ſaith he, *I have meat to eat, that you know not of, and this is my meat, to doe the will of him that ſent me, and to finiſh his work*: Here he made *Gods* worke, *his deſigne*, and his *maine buſineſſe*. You are to imitate Jeſus Christ in this; you are to make it your *deſigne* to *glorifie God*, and to do the work which God hath called you to. Hath the Lord called you into great places? it must not be your *deſigne* to make your *ſelves* honourable, and to gaine *wealth*, *reputation*

Joh. 4.34

and the like, to *your ſelves*, and that the people may *looke* upon you with eſteeme. This is not your *buſineſſe*: your buſineſſe is, to *honour God*, and to advance his people, to rebuke and pull down ſinne, and to be a *terrour* to wicked *workers*. Therefore glorifie God as Chriſt did; and make it your *deſigne* to glorifie him, for *Chriſt* made it ſo.

Rom. 13. 3, 4.

Secondly. The ſecond is, *Ieſus Chriſt*, as he made it his *deſigne*: ſo he *began in time about his work*. It is ſaid in the *ſecond* of *Luke*, when he was but *twelve years of age*, *that he was diſputing among the Doctors*. Some of you may be twelve, *and forty* years old, and yet have *not begun* nor gone about the work of the Lord. You have loſt much time already; now *begin*: peradventure *now* (even this day) God looks you ſhould

Luk. 2. 42.

should *begin, when will you begine?* Some were called into the *Vineyard at the* 6th. *houre*, and some at the 9th. and some at the 11th. But it was expected when they had *a call to the Vineyard*, that they should *then work*. Now you have had a *call*, in the name of God, *begin* the worke; delay it not: before the time *you appoint* to goe about the Lords worke, you may be taken away. *David* for his sin, though he had an *Intent to build a house* to the Lord, yet he was *taken away before* it was built. And *Moses* was likewise taken away, *before* he came into *Canaan*; Be therefore careful to do the work of the Lord; while God grants you an opportunity, some may, doing the worke in the *Wilderneſſe*, and some others may partake of that work in *Canaan*.

Mat. 22. 3.

1 King. 8. 19.

Then

Thirdly. Then *thirdly*, *Iesus Christ did not only glorifie God himselfe, but he was a meanes to make others to glorifie God.* Christ did not in his owne person onely, honour his Father, but he was a *meanes that others* might glorifie him also. Our Master Christ chose such Disciples (*though poore meane Fisher men*) that would *glorifie* him in doing his worke: They were not drunken, covetous servants, such as did minde *money* and *meanes* more then their preaching. You great men that keep servants, here is a good example for you, Also there is a pertinent *instance* in *Nehemiah* the fifth Chapter, and the 10. and 15. verses, (where saith he) *I likewise, and my brethren, and my servants might exact of them money, and corne. I pray you let us leave off this Usury.* So in the 15. verse,

Neh. 5. 10. 15.

verſe, you finde his *ſervants not as the former Governors ſervants, that bore rule over the people; but why did not his ſervants beare rule over them? Marke, in the next words, becauſe of the feare of God. Get ſervants* (like his) that feare God; and by that meanes, you will clear your ſelves from that *odium*, caſt upon many Gentlemen, that if the Maſter will not take bribes, yet the ſervant will; The Proverb is commonly too *true, like maſter, like man.*

Fourthly. The *fourth thing*, that Jeſus Chriſt did obſerve in doing his work, was this, *He did neglect no opportunity of doing it*, but did alwayes take hold upon every opportunity. When any people came together, preſently, he fell to teach them; you ſhould never have him idle. But as it is ſaid in the 10. of the *Acts*, *he went*

Math. 5. 1. Mat. 4. 23, 24, 25.

Mat. 9. 35, 36. Mat. 13. 2, 3. Luke 8. 4, & 5. 1. & 12. 1. Act. 10. 38.

went about alwayes doing good. You should be like Christ in this also, observing every opportunity. It may be, you loosing, and neglecting an opportunity, may loose your hearts to doe the worke. If a man be a *Parliament-man*, he should not loose one day of being there, to see what may be done for Gods glory. And if a man be a *Magistrate* of the City, he should observe all opportunities of glorifying God; as *Christ* did in the 7. of *Iohn*, saith he, *your time is already, but my time is not come.* He did observe, what was the best *time*, and season, to doe every thing in, this is the *fourth.*

John 7. 6.

Then fifthly, *Iesus Christ did doe his worke in his Fathers strength*, and *in his fathers name* (a) he did not goe out in his own strength, to doe the worke, but alwayes

a) Joh. 5. 19. 45. John 6. 47. Joh. 18. 42. 28. Joh. 12. 49. 50.

always in his fathers ſtrength, As *Pſal.* 22. 1. 10. (which evidently is a Prophecy of *Chriſt*, ſpeaking thus :) *Thou haſt cauſed me to truſt in thee from my mothers wombe.* And ſo when you goe about *your work*, labour to goe about it, in the *ſtrength* of the Lord : *Be* (*b*) *ſtrong* (as the Apoſtle exhorts you) *in the Lord, and in the power of his might.* When you goe forth to judge the people, doe you goe before by prayer, and ſay, *Lord, I am going to doe ſuch a work thou calleſt me to doe; ſhall I have thy ſpirit, and thy ſtrength, thy power, and thy might, to judge the people which thou calleſt me to judge?* Conſider it : you have a heavenly *Law*, and *Charter*, as well as an earthly to judge by; and a ſupernaturall power, as well as a naturall you want.

Pſal. 22. 1. 10.

(*b*) Eph. 6. 10.

And

And then the *sixt* is this, *Jesus Christ* he *did deny himselfe in the worke that he did doe*, (*c*) *I seek not* (saith he) *my owne glory, but the glory of him that sent me*: you are to deny your own glory, yea note this; that *to deny your owne glory, is glory, as to seek your owne glory is not glory*; that is a blessed word, *he* (*d*) *that glories let him glory in the Lord*; It is better a man should not doe a good worke, (for himselfe I mean) then that he should doe a good worke, and take the glory of it to himselfe. The *Angel* we finde in (*e*) *Isaiah*, and *Ezekiel*, they did *cover their faces*, their feet, and their body; why their faces? becaus they would not see their owne *beauty* and *excellency*, (which is seene in the face) their feet becaus they would not see their owne Actions.

(*c*) Joh. 8. 5. & 7. 18.

(*d*) 1 Cor. 1. 31.

(*e*) Isa. 6. 2. Ezek. 1. 11.

ons. That is a precious ſaying, in the 15. of the firſt of the *Corinths*, the 10. *v.* where the Apoſtle ſaith, *By the grace of God I am what I am*, Here he takes not to himſelfe the honour, but he gives it unto God. 1 Cor. 15. 10.

And then *ſeventhly*, and *laſtly*, *his laſt workes were his greateſt workes*; he went on ſtill in greater workes: he begun as a childe, but as he grew in ſtature, ſo his workes were greater; you that are *great and Ancient Senators*, that have had a long time to ſtudy the *Lawes*, now you ſhould act more, and appear more for *God*. Now you are ready to go to your graves, what good workes will you leave behind you, that you may be had in remembrance? what will your children ſay, *our fathers were in a good time, when they*

they might have glorified God, but they did not; Children will be ready to blame (I wish they may not be ready also to curse) their fathers, that they did not better then they did. God hath put an opportunity now in your hands, improve it to glorifie God; and let your latter works be better then your former; Oh it would be an honourable thing.

Quest. *But it may be you will ask me, What works in particular do you think we should doe?*

Ans. Though it be best known to God, and better knowne to you then to me; and my work is to study the Gospell, rather then Law; and to study my *owne* work, then to teach *you* what belongs to your offices; yet give me leave, humbly to propound three, or foure *things*, and

and so I will conclude.

First, *One* maine thing that Christ did, was to worke *Reconciliation.*

And this is one maine *worke* I would humbly desire you to take in hand, to see whether you can work *reconciliation* amongst Gods people; You may remember when *Moses* saw an *Israelite* and an *Egiptian* fighting together, he took part with the *Israelite*, and slew the *Egyptian*: but when he saw two *Israelites* fighting one with another, hee saith, *wherefore smitest thou thy fellow?* He takes not part with the one against the other as before, but labours to *reconcile* them. Act. 7. 24. 26. Exod. 2. 11. 13.

In the same way walke yee, labour to *reconcile* those that are at variance now, *especially brethren.* Oh! what a sad thing

is it to see brethren scratching the faces one of another? *Solomon* saith, that *contention amongst brethen is like the barres of a Castle*; stronger then other contentions.

Prov. 18, 19.

Difference amongst brethren, of all differences, is the *hardest* difference to be reconciled; and yet it is that, which we should endeavour to doe. Give me leave to offer this to you. There is now in the Nation some difference betweene Godly persons of the *Presbytery*, and *Independency* (as they are calld,) and some of *other* opinions.

Shall I intreat you from the Lord, to doe what you can to *reconcile* the differences between them. And if you finde any men that are *irreconcileable* in their mindes, then as the *Apostle* commands, *Note those that cause divisions;*

Rom. 16. 17.

viſions; But if you finde men that are reconcileable, and willing to be reconciled; endeavour then to cloſe them together in affection, and communion: I beſeech you try the work.

Obj. *But Sir, it is ſuch a difficult work, it is impoſſible to doe it: for many wayes have been aſſayed, and it could never be done, what wayes would you offer to further, and effect it.*

Anſ. There are *two maine things*, (or *cauſes*) if they were removed, the buſineſſe were ſoone ended. The *one* is, that they would lay aſide thoſe *rigid Principles* (you may call them dividing and diſuniting Principles) or ſetting up of *more inſtitutions* then the Lord hath ſet up.

As for inſtance, to begin with the *Independents*, they hold ſuch

a Principle as this, (which I think to be too *rigid*) *that a man must be of their Church, or of such a Society as theirs is, or else he is not to have fellowship and communion with them, in the Lords Supper, though he be a Saint.*

Though some hold this, (but they are not all of this opinion.) This is too *rigid* a Principle, for doubtlesse, *Communion* is grounded upon *union*; and if such a man hath *union with the Lord*, he hath right to have* *Communion with the Saints.* Then For the *Presbiterians*, they have this opinion, that there is, and must be a *Clasſicall*, a *Provinciall*, and a *Nationall Aſſembly*: and all theſe *jure Divino*, though the word of *God* hath no ſuch *Names*, nor *things*. And this is to ſet up *New Inſtitutions*, and things which the Lord hath

* 1 Joh. 1. 3. Rom. 14. 1, 2, 3. Act. 15. 8, 9. Act. 9. 26, 27. 1 Cor. 1. 2. 9. 10. ch. 11. 18. 8. ch. 14. 23.

hath not ordained; Now if men would lay downe theſe *rigid* Principles, that are not of God, the buſineſs might quickly be healed.

The *ſecond* is this; *Let all of them practiſe their owne principles.* Marke this, The difference between *Presbytery* and *Independency*, is not ſo great in their *principles* (though they differ in ſeverall *Circumſtantialls*) as it is in their *practiſes*. As the Presbyterians, one of their *principles* is this, *that the people* (or the Church) *ſhould chooſe their owne MINISTER*: well, let them practice that, and not urge (or impoſe) a *Miniſter* upon a people.

Another of their *principles*, is this, *That no perſons ſhould be admitted to the Lords Supper, that are either ſcandalous or ignorant.* Let

them practice this; and ſo they come in, and cloſe with the *Independents*. I might inſtance in many more, as alſo in other meanes (eſpecially that they give allowance to one another:) But I humbly deſire of God, and deſire of you, that you would ſee whether you can *reconcile* theſe differences, for the caſe of the Nation requires it, which to me ſtands thus: As a *Ship* that hath been in a long ſtorme, and thereby weather-beaten, and much broken; being come under the winde, and at Anchor: the Maſter of the ſhip is conſidering what courſe to take to mend this *Ship*, and to make it againe navigable: But ſome in the ſhip having *Commodities* and *Prizes* which they are afraid ſhould be taken from them, they would,

would, out of ſelfe-love, or diſcontent to the Maſter of the *ſhip*, hoiſe up ſaile, and take in more winde, and rather returne into the maine ſea againe, (and thereby endanger themſelves and the ſhip) then wait with patience, or be croſs'd in their wills.

Is it not ſo with this Nation (or Common-wealth) that hath been ſeven yeares in the *ſtorme*? and God being pleaſed to bring us now under the *winde*, and to faſten us by the anchor of hope: And our Governors (the *Maſter* of the ſhippe) thinking of reforming things, ſome that are diſcontented (I name none) would rather have another people to come in, and to drive it into the maine Sea of danger (*i. e.* warre) to breake it into pieces againe.

Oh that this were not ſo! but oh! that thoughts of reconciliation might bee wrought, and that if any be *irreconciliable* in their *principles* or *practices*, ſuch men were obſerved, that ſo the ſaddle might be ſet on the right horſe.

Secondly. *Secondly*, In the *ſecond* place conſider *how to releeve, and how to refreſh the poore.* There were two ſorts of poore people that Chriſt relieved, ſpirituall poore, and worldly poore: To ſpeake of the laſt of theſe, which are two-fold. 1. poore *priſoners*; you know he came *to ſet ſuch ſuch at liberty*, in the 4. of *Luke*, v. 18. will you conſider thoſe many *poore priſoners* that now peradventure are for ſmall debts, made incapable of doing any ſervice to God, or men; what a miſery is it to be

v. 4 18. Priſo-bere, nt ly l

be kept in a priſon, where they cannot come to any Ordinances of God, and where they grow idle, and doe no worke, and ſo are unſerviceable to God and men. I know there is a courſe begun for their reliefe; but I am afraid the *plaiſter* is not large enough for the *ſore.* Oh! that theſe priſoners might be ſet in ſome way whereby they might ſanctifie Gods name, and ſeeke the good of their ſoules, and not bee eſtranged from God; and men.

2. There were others Chriſt did relieve, and they were poore *beggars*; wee read of ſome that did beg at the Temple gates, and in the ſtreets, whom *Chriſt* and his *Apoſtles* did commiſerate. Now as God would not have you mercileſſe to the poor, ſo he would not

(not have his name abuſed by them. For the preventing of both, it's meet, you ſhould take ſome courſe of removing and taking away this begging; doubtleſſe God is much blaſphemed, and diſhonoured (and the *Common-wealth* much diſgraced thereby.) What a ſhame is it, that upon the Lords day, ſo many (and it may be counterfeits) ſhould be crying in your ſtreets, *for Gods ſake, for Chriſts ſake?* yea doe this upon their knees; yea peradventure a hundred times, taking Gods name invaine. *There ſheuld be no beggar in Iſrael*, and in welgovern'd Common-wealths there are not. And for want of better order, thoſe that would ſhew their charity, know not how to ſhew it rightly.

Thirdly. *Thirdly*, And the third thing is

is this; *Labour to execute juſtice righteouſly and impartially.* Judge the cauſe of the poore as well as of the rich, and as Juſtice is pictured blinde, ſo be you as it were blind (I doe not meane *ignorant*, but *impartiall*) in executing Juſtice: Give to every man, and doe for every man that which is juſt, and remember that word in *Ezek.* 45. 9. *Thus ſaith the Lord God, let it ſuffice you Oh Princes, remove violence and ſpoile, and execute judgement and juſtice, take away your exactions from my people ſaith the Lord God.* If there be any *exactions* (as I feare there ſtill be) upon the people, doe what you can to remove them. Ezek. 5. 39.

And then fourthly, *give encouragement to thoſe that are good and godly.* I know not well how farre the *Authority* and Fourthly,

power

power your Civil doth extend, in matters purely ſpirituall; but you the *Honorable of Magiſtrates this City*, I beſeech you, further good and godly people in theſe dayes, that they may have liberty to ſerve God. There are many would come into publique, which now are in private, if they might have liberty: And why not? for if their ware bee good, why ſhould it not come into publique (as well as other mens) that it might be vended? and if it be bad and falſe, why ſhould it not come into publique, that it may be knowne, diſcovered, deteſted, and ſuppreſſed? why ſhould honeſt people be coopt up in private houſes, when as peradventure twenty or thirty places in this Citie are ſhut up, and yet they may

may not enjoy them; I ſpeake for them, and for Saints, that hold the head Chriſt, (I ſpeake not for them that are for toleration of corruption, (or damnable opinions) but for them that walke according to the Goſpell and hold fundamentalls.

Fifthly and *laſtly*, I beſeech you, *labour to ſuppreſſe vice more*; for its to be doubted, as heretofore, liberty of Conſcience, was too much denyed: ſo now, liberty to corruption is too much tolerated: For men come and ſet up new *Stages* on theſe dayes, and thinke that all this freedome is to bee enjoyed for their luſts, that they may have liberty to commit wickedneſſe with both hands. Make it apthat your *peace*, and *liberty* is not

Fifthly.

not desired for *carnall liberty*, and for the *advancement of sin*, but for the *advancement of Godlinesse*. There are some people that curse and sweare (the like I thinke, were never heard of before) publiquely in the Pulpits, instead of preaching, which *Doctrine* may be called the Doctrine of Divells; Others also that meet to whore, and drinke, game and sport, these things should be suppresst, God hath put the *sword* into your hands, be sure you exercise it against the evill, and for the good; for your place is to be *for terrour to evill works, and for the praise of those that doe well*. And so I conclude with that word, in the sixth of *Genesis*, (I beseech you note it:) for I recommend it as a speciall example to you the

1 Tim. 4. 1.

Rom. 13. 3. 4.

the chiefe Magiſtrate of this City, in particular, The Text ſaith when *Noah* was borne, his name was called by *Lamech*, *Noah*, which ſignifies reſt, and why ſo? Becauſe ſaith he *this ſame ſhall comfort us, (or give us reſt becauſe) of our labour and toyle, becauſe of the ground that the Lord hath curſed:* Oh! that the Lord would make you a *Reſt*, and comfort to the people of this *City* and Commonweale. Your *Predeceſſors* have done well, do you follow them, (yea excell them if you can;) they have rould the ſtone *farre*, doe you roule it *further*. Alſo you that are come into other mens places, as Mr. *Recorder*, you have the *failings* and the *falls* of other men, before you, be therefore wiſe, and watchfull, for many eyes are upon you (eſpecially Gen. 6.

(especially the eyes of the Godly) Thus desiring you to bear with my *plaine* and *parti-*speaking, (for it is out of true respect and love to your Honours) I will leave this word with you, hoping that the Lord will direct you, to make a right use of it, to his praise and glory.

FINIS.